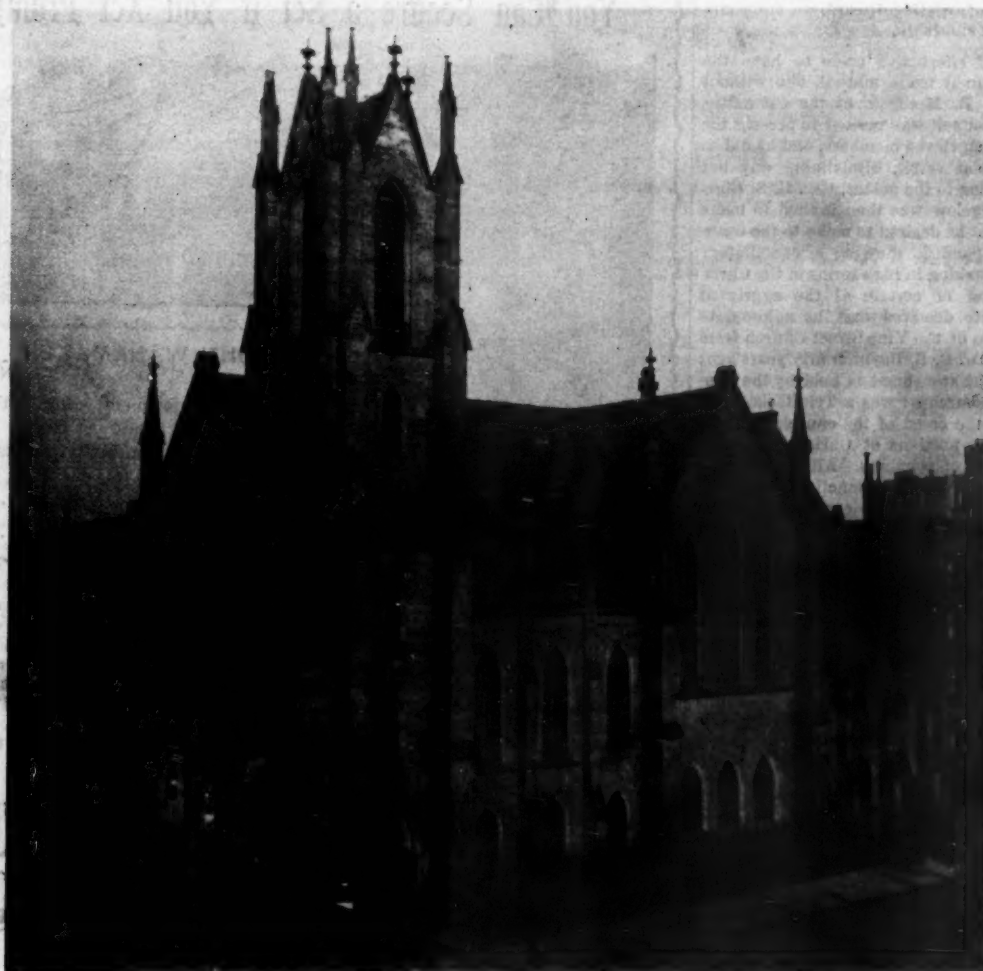


# THE CONGREGATIONALIST

Boston Thursday 28 April 1898



BROADWAY TABERNACLE, NEW YORK

The rich edifice occupied by the Tabernacle Church stood on the east side of Broadway between Leonard and Worth Streets. In 1857 the present site, three miles further up town, at the intersection of Broadway, Sixth Avenue and Thirty-fourth Street, was chosen, and the building was completed in April, 1859.

**W**HAT glorious meetings have been held within these walls directly for the furtherance of Christian union, or under the inspiration of its spirit, for the advancement of our common Christianity! How the noble eloquence of Hitchcock, Duryea and Tyng has here resounded—the latter once calling this “Liberty Corner”; how the mellifluous voice of Bishop Janes, leading our devotions, has drawn forth our fervid Amens; . . . how memorable was that field night when Vermilye and Vinton and Armitage here held high tournament for Christian union, “provoking one another unto love,” while your pastor awarded the prizes impartially to each! May this pulpit never be desecrated by sectarian utterances. May no ambassador of the faith, be he a Hyacinthe, a Peabody or a Gurney, ever be debarred from it by reason of his church or no-church connection, if only he have the faith and the spirit of Christ. May this pulpit ever faithfully represent the first article of the Faith of the Church, that through fidelity to the polity by which we have prospered it may be liberal and loving toward the Holy Church Universal, showing that to be independent is to be united, that to be Congregational is to be catholic.—*From the historical discourse preached by Rev. Joseph P. Thompson, D.D., Nov. 12, 1871.*

## An Important Council at Cincinnati

An *ex parte* council, composed of pastors and delegates from fourteen churches in Miami Conference, assembled in the Vine Street edifice, Cincinnati, April 21, in response to the following letter missive:

Whereas, The peace of our church is disturbed by internal differences between its members, and

Whereas, The church has refused to join with the aggrieved members in calling a mutual council, we, therefore, a committee of ninety-five members of the Vine Street Congregational Church of Cincinnati, O., affectionately request you to be present by pastor and delegate in our church, April 21, 1898, at 9 A. M., in an *ex parte* ecclesiastical council, to examine into the facts in the case and give such advice as circumstances and conditions may warrant, that harmony may be again restored to our beloved church. Trusting in your willingness to listen and aid in securing the removal of existing discord, we are yours in Christian fellowship.

An earnest effort was made to have the *ex parte* council made mutual, but without success. D. B. Meeham of the committee calling the council was invited to present the case of the aggrieved members, and he did so in an excellent spirit, disclaiming any but friendly feeling to the pastor, Rev. H. S. Bigelow. Mr. Bigelow was then invited to make any statement he desired to make to the council, and responded, showing a conciliatory spirit and speaking in high terms of the Christian character of certain of the aggrieved members. He declared that he adhered to the principles of the Vine Street Church from the days of Dr. C. B. Boynton fifty years ago; believed in the atonement as held by the Congregational churches; was a Trinitarian; did not discard the creed of the church, but preferred to use portions of Christ's words in the admission of members. All persons who wished to address the council were heard, after which it went into executive session, presenting, after three hours of careful deliberation, the following result:

It is the judgment of this council that Rev. H. S. Bigelow has not treated the aggrieved parties of the church with due regard, and that he has not sufficiently served the interest of the church; the council also realizes that the aggrieved portion of the church has failed to use the best methods in healing the existing breach, and also has not sufficiently served the interest of the whole church, and that in view of the existing circumstances we recommend to the aggrieved members that they should meet in the spirit of the Master Rev. Mr. Bigelow, who in his earnestness has at times used language which was harsh and unconciliatory, for which he has expressed regret.

We believe in the possibilities of the Vine Street Church, which has been like a mother to us and an example in all activity. We also recognize the earnestness and capability of the pastor, and believe that with mutual forbearance good work for the Master might still be done here.

We also recommend that if after six months such conciliation should not have taken place a mutual council should be called upon the following conditions:

1. That each party in the church choose half of the churches and individuals to compose the council.
2. That the aggrieved parties state to Mr. Bigelow at least two weeks before such council meets the specific matters for which the council should convene.
3. That both parties agree to abide by the decision of said council.

Members of the council aimed to be absolutely fair to the opposing elements, and were pleased and encouraged with the spirit manifested by the speakers of both sides, and now hope that explanations and conciliatory efforts may at no distant day result in harmony and unity.

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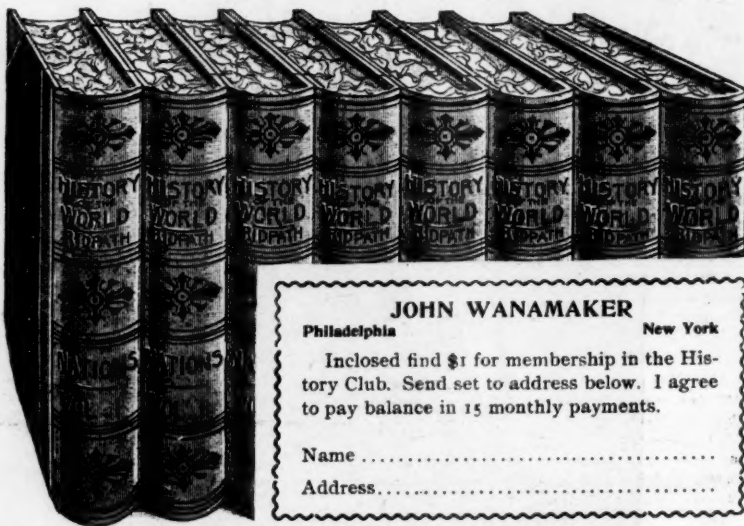
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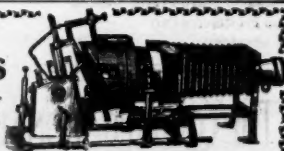
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# THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 28 April 1898

Number 17

HAVE we no better watchword for the strife that is impending than this, "Remember the Maine"? This is not the motive, we trust and believe, which has determined the action of our Government, or which prevails generally among our people, but we hear with sorrow that such a slogan is being passed from lip to lip, that it is being thrown as a farewell to soldiers starting for the South, and that the marines are muttering it between their teeth as they prepare for conflict. Such a rallying cry may have answered in the dark ages and may be the only word that can spur on men of limited mental capacity and low moral ideals. But for a great, intelligent, dignified nation, rising in the closing years of this Christian nineteenth century to put down oppression, such a watchword is simply barbarous. It assumes what has not yet been proved. It ignores Spain's willingness to arbitrate the matter. Granting, however, that the popular impression could be convincingly substantiated, the case is not altered. The only possible justification for this war on our part is that it is a holy war. Charles Kingsley in *Westward Ho* draws a thrilling picture of the bluff English soldiers partaking of the Lord's Supper on the eve of going to fight the Spanish Armada. No nation today ought to lift its hand against another in any other spirit than that which comes into a man's heart when he takes the symbols of our Lord's sacrifice of himself for humanity. There is something splendid in the spectacle of our troops hurrying to the front in order calmly and convincingly to demonstrate to the world our willingness to give of our best treasure in order that our neighbors may be free. But how can we expect the blessing of God if our chief inspiring motive be revenge?

Last Sunday the *Herald*, *Globe* and *Traveler* of Boston issued extra editions. No news of consequence appeared in them not to be found in their regular morning issues. It is probable that, if public sentiment utters no emphatic protest, we may look for the hawking of newspapers through the streets during the whole of the Lord's Day. Such an invasion of the rights of Christian people into the quiet of the day of rest and worship is against reason, tends to disorder, tempts to the multiplication of fake stories and to public demoralization. It should be opposed by all who in this critical time would maintain decency and good order, whether or not they would seek the favor of God on our nation. We cannot, with the other plagues of war, submit to the pest of hourly Sunday extras.

We sometimes think that our religious problems are distinctively modern, but we only need to study a little comparatively recent ecclesiastical history to

learn that some at least of the grave questions now confronting the church faced it a half a century ago. For instance, Broadway Tabernacle had to look the down-town problem in the face as long ago as 1857, and the sermon preached by the pastor, Rev. Joseph P. Thompson, D. D., justifying the removal from its old site far down toward the Battery to its present location is interesting reading today. It seems that there was the same outcry then as now against the desertion of lower New York in favor of what was regarded as a decidedly up-town location. But Dr. Thompson took the position then that there were too few Christian families living in those wards to sustain houses of worship for themselves. He challenged fifty families to remove from up town or from Brooklyn to reside permanently "in the midst of these warehouses, foreign and emigrant boarding-houses and saloons," and went on to say: "Will you be one of the fifty? If not, will you forever hold your peace as to the duty of Christians to remain and labor down town?" No one, however opposed in principle to the withdrawal of churches from down-town districts, can regard the subsequent history of Broadway Tabernacle and still maintain that a mistake was made in following the natural drift of Protestant population up town.

At Mr. Jefferson's installation as pastor of Broadway Tabernacle Church in New York last week the clause of the contract between pastor and parish which provided for its termination was rather conspicuously presented. It was read by the clerk of the church, again by the clerk of the parish and also appeared in the letter extending the call. The clause stated that the pastorate might be ended in three months, on notice being given by either party, if a council should approve. The form was practically the same as one recently prepared by several ministers in the vicinity of Boston in answer to requests from churches. Once such a contract would have called forth remonstrances from a council, but in this case it seemed to be acceptable to all concerned. It appears to us an arrangement fair both to ministers and churches. When the contract is unlimited as to time the church is sometimes practically helpless if the minister chooses to remain, even though it might be plain to a council that it would be to the advantage of the church for him to withdraw. This is not seldom the case when no reproach is deserved either by pastor or parish. Where no time limit is mentioned the advantage is all on the side of the minister, who usually stays or leaves according as it seems best in his own judgment, whatever may be the opinion of others. The advantages in favor of installation by council are many. By the use of such a clause as this in the contract the objections urged against it mostly disappear.

In the interests of its work the American Board has sent out many telling pamphlets, but none more appealing or convincing than the forty-page leaflet, just published, entitled *A Message to the Lord's People*. It is mainly a compilation from some of the recent letters of some of the best known men and women missionaries in various fields. These letters are well termed "Heart Cries." They are not in any way strained or hysterical, but they point out how much the progress of missions is impeded by lack of resources. They show how the retrenchments of the last few years have cut to the very quick. While there is no word of personal complaint or hardly a note of discouragement, missionaries like Drs. De Forest and Hume, Rev. W. S. Ament of China and Rev. Henry Fairbank of India, Miss Shattuck of Turkey and Miss Crosby, recently of Micronesia, make it clear that the harvest of years of patient effort is imperiled for lack of resources. This pamphlet ought to be circulated widely among the churches. To read it is to be stirred to that self-denial which alone can meet present emergencies. Send to the Board rooms for it, and having read it pass it on to your neighbor.

Possibly in order to anticipate an article by Mr. Bok of the *Ladies' Home Journal* on the decadence of the Endeavor movement, the editors of its organ, the *Christian Endeavor World*, have prepared some instructive statistics touching the actual contribution of Endeavor Societies to the church. The two denominations selected are the Presbyterian and the Congregational, and the comparisons relate to the years before Christian Endeavor took its rise and the years subsequent. As respects our own order these statistics show that while the annual average of accessions on confession of faith in the decade from 1875 to 1884 was 16,928, the annual average since 1885 has been 30,642. For the decade ending in 1884 there were 169,278 additions by confession of faith, while for the decade beginning in 1885, which marks the practical emergence of the Endeavor movement before the world, the additions number 308,416. The showing in the Presbyterian denomination is equally gratifying. The fact ought to be taken into consideration that recent years have marked a decided change of attitude with respect to the fitness of children for church membership. No doubt the Endeavor movement has itself helped to bring about this warmer hospitality of the church to the young. The Sunday school, too, we believe, is more than ever a nursery of juvenile piety, and its enlarged activity during the last two decades ought to be credited with its proper share in increasing the growth of the churches. But these figures certainly justify our Endeavor friends in their argument that the interdenominational

tional fellowship fostered by it is in no way hostile to the growth of the individual church.

### The Present Duty

With the avowed objects for which war with Spain has now been begun we have been in hearty sympathy. They are the objects named in the President's message—to end hostilities in Cuba, to secure a stable government in the island capable of giving peace and security to its citizens and of maintaining honorable relations with our own and other governments, and immediately to relieve the suffering and starvation of a great multitude of its people. Spain's misrule in Cuba has long been a disgrace to civilization, a standing menace to our own peace. Our executive government has repeatedly intimated to Spain that if hostilities should not cease within reasonable time it would be our duty to intervene; and the people of this country have practically accepted this as their policy.

With the manner in which war has been forced upon us by those in our own country who have worked indefatigably to bring it about we have not been at all in sympathy. The belligerent cries of yellow journals, their echoes in Congress, the eagerness with which invented rumors have been spread abroad as facts, suspicions magnified into certainties and used as arguments to inflame passions, are abhorrent to us. We have believed and still believe that if the President and his Cabinet had been heartily supported by Congress and the people, or even by the Republican party, the legitimate ends sought for Cuba might have been gained without resorting to war.

But the time for discussing whether or not we should go to war with Spain is past. We are at war with her. The majority of the American people, either by expressed approval or by indifference, have accepted the policy adopted by Congress, for its members beyond doubt have aimed to carry out the will of their constituents. The responsibility for pushing the war to a successful conclusion now rests on every citizen. The loss and suffering which must ensue will fall on the whole nation, and each one must bear his part. We are one people. Our national honor, our own future integrity and peace, our influence with other nations, require us to carry on the war to a success which can be made doubtful only by the unwillingness of our citizens to support our country or by internal strife. Every American who loves his country, whatever his opinion about this war has been, will now devote himself to win victory for our arms. The ranks of our army and navy must be kept full by men willing to fight for all that we hold dear. For we fight for nothing less than that. Our soldiers and sailors must have the constant sympathy and prayers of those in whose behalf they brave danger and death. The increased burdens of taxation and of losses through business paralyzed by war must be cheerfully borne. Every one by brave endurance and unfailing enthusiasm can contribute something to the strength which will make the nation invincible.

Patient and loyal support of our leaders will not be the least of the virtues which will hasten final triumph. We shall not

be surprised to find that those who have been loudest in shouting for war are least satisfied with the management of it, most insistent on dictating the movements of our armies without assuming any responsibility for results. Thus far President McKinley has been loyally supported by his Cabinet and they together have deserved the full confidence of the great majority of the people. None of us is likely to overestimate the pressure of the burdens and anxieties which rest on these men and our other leaders. When the utterance of a single sentence may send thousands to death, may destroy immense amounts of property, may even determine the fortunes of the war, then those who must decide when and what to speak and when to be silent deserve the fullest sympathy and support of those whom they represent. To annoy them with captious criticism, to embarrass them by unjust complaint and misrepresentation, is little short of treason.

We must keep steadily in view the purposes for which our nation has entered on this war. They are to restore peace to a neighboring country long tormented by strife, to set free a million and a half of people from oppressive taxation, misrule and injustice, and to save the lives of a multitude, largely women and children, from a death by starvation which through cruelty has already carried off hundreds of thousands. The United States has distinctly disavowed any desire to add to its territory or wealth as a nation by its efforts to set Cuba free. No war was ever undertaken with a nobler motive than this—to deliver suffering humanity. If we remain true to that purpose we shall achieve it; and, despite the miseries inseparable from war, our country will be the stronger and better after victory has been won.

### Congregational Work in Cities

At the last meeting of the London Congregational Union Dr. R. F. Horton profoundly stirred the audience gathered in City Temple by his picture of the London that to him is even now "mystical with beauty and with spiritual power." He pleaded for more concerted action by the Congregational churches of the city, for more systematic growth, and for a perpetual council of war by the whole denominational regiment. His practical suggestion is as pertinent to Boston, New York, Brooklyn or Chicago as to London. He deprecates the tendency to delegate such co-operative city extension work to delegates from the churches alone. He believes in massing the entire membership together at intervals—in London in Albert Hall, in Boston he would say in Mechanics Hall, in New York in Carnegie Music Hall, in Brooklyn in the Academy of Music, in Chicago at the Auditorium. Get the rank and file together once a year for a denominational city rally, for the same reason that the militia is mobilized at intervals, namely, that greater enthusiasm may be inspired and greater efficiency secured. Then when the great audience is gathered let it hear from its sagacious, trusted counselors what course of action in the way of mutual helpfulness and municipal betterment is plainly the course of duty for the coming year.

Dr. Horton was able to announce that such a meeting of the Congregational Union of London would be held in the autumn. Shall Congregationalists in Boston, Brooklyn, Chicago or St. Louis and our other centers of influence and responsibility seize the idea and develop it? It certainly is worth considering.

### Cotton Manufacturers and Labor

The great strike in the cotton mills of New Bedford is just closing, practically with victory on the side of the manufacturers. The operatives have held out against a reduction of wages as long as their means would permit. With the alternative of utter destitution they have returned to work in such measure as insures the successful running of the mills. The labor committee of the Massachusetts legislature, which was instructed to inquire into the great strike, including other cities as well as New Bedford, is yet to report the conclusions of its many hearings. Meanwhile, with the triumph of the manufacturers as one of the factors, the situation has changed greatly.

Two occurrences have a material bearing upon this struggle. A short time ago eighteen of the best known and wealthiest of the cotton manufacturers, headed by T. Jefferson Coolidge and including Augustus Lowell and other distinguished citizens, sent a memorial to the legislature making a strong statement of the unfortunate condition of cotton manufacturing and urging that the legislature repeal the laws which now limit the time during which operatives may be employed. They said that if cotton manufacturing became unprofitable "wages will be reduced, or the business will be abandoned." The legislature should prevent this deplorable consequence, "first, by raising the hours of labor at least to the point where they are in every other New England State." They also advised the abolition of taxes on manufacturing machinery. It is a powerful picture, drawn by competent men, looking from the capitalists' side.

The other occurrence is the publication of the last Bulletin of the Bureau of Statistics of Labor, in which the position of the manufacturers is directly controverted by statistics involving the essential elements in the problem. After abundant statistical demonstrations the report gives these opinions: "That present conditions are to continue indefinitely or are to grow worse immediately is not likely." Again, this industry "during ten years has increased its productive capacity fully fifty per cent., and its output fully fifty-two per cent." It "possesses certain advantages which can never be overcome." "It is not to be supposed that this industry is to be at once 'wiped out,' or that it is, as a whole, in a state of permanent decadence."

Turning to what is the real heart of the matter, the report says: "That Massachusetts will ever lower the conditions that have been fixed, not merely by law, but by public sentiment, for the employment of women and children, and for the sanitation of factories is equally improbable." It is the labor phase of the controversy which is of the most importance. From that point of view the prosperity of a working man's family is of as much



consequence as the prosperity of the family of his employer. The physical well-being of each employé is as vital a matter for himself and for the protection of society as that of the employer. The crucial issue is whether the superior advantages which Massachusetts has given her working men are inconsistent with the success of their employers in business. The manufacturers believe that they are inconsistent. Chief Wadlin of the Labor Bureau, after careful study, believes that they are not. Not only is Massachusetts concerned, but all humanity, for the question is whether the raising of operatives (and they are a very numerous class) to a reasonable standard of health and comfort makes it impossible to prosecute the business successfully in which they are employed. Must the factory class, in an age when factory production is extending rapidly into supplying many needs of men, be condemned forever to long hours and to the consequent strain upon the constitutions of women and minors? By every effort in their power, the factory representatives protest against the position of the manufacturers. The impartial inquiry of an expert statistician sustains their contention.

The elevation of the factory classes is one of the special features of recent progress in civilization in Massachusetts. Her working people have secured, in advance of those of any other State, the passage of laws for the protection of women and minors, for the improvement of sanitary conditions, for better financial conditions, for more thorough defense of their rights as citizens and for their better education in the lower grades of the public schools. If Massachusetts can maintain the standard which she has raised so much higher than the other States, then all the other States will, in time, come up to that standard, and the condition of the working classes, intellectually and morally, as well as physically, will be immensely improved. If the facts prove that making healthier, stronger and better workmen, intellectually and morally, results in so much disadvantage in competition that the improvement is killed in the industrial struggle for the survival of the fittest, then we must be content, in the wide range of factory employment, to have women and minors on a lower physical, intellectual and moral plane than they are capable of and to which they would attain were it not for the exigencies of industrial competition.

This is the issue which is involved. It is of grave importance to our civilization. It involves the elevation or degradation of a large proportion of our population, and hence the real progress of our people in the arts and sciences of humanity. The pessimistic conclusion may well be challenged. That weaker workmen are more productive than stronger, either by quantity or quality, or economically in any way, is highly improbable. At any rate, we are bound to make conditions which will combine the highest production with the most humane surroundings of wage-workers.

Principal Booker T. Washington puts before Negroes a whole volume of wise counsel when he says, "We do not want to govern the country until we learn to govern the home."

## Spiritual Strength and Weakness of Moses

Strong characters usually illustrate conspicuous contrasts. Grave faults commonly accompany lofty virtues, at any rate until mature experience of life has taught us Christian self-control. This is evident now, and it was even more obvious and natural in the primitive period of the religious history of mankind. It is not strange, therefore, that Moses exhibited some weaknesses. It would have been much more strange if he had been free from them. They render him peculiarly interesting as a subject of study. In character, circumstance and influence, he always will remain one of the world's towering figures. Yet his faults prove him to have been no demi-god, but a very human man.

He was a born and a trained leader. He could be intrepid and fearless although he did not lack wisdom or caution. Yet sometimes impatience overcame him. Disgust at the folly of his people was too much for his equanimity. He lived at times very near to God. He had special opportunities and enjoyed exceptional privileges in the way of intercourse with the Almighty, and they rendered him a bold and tender intercessor for the sinning multitude. Yet even they did not wholly prevent him from distrusting God or from complaining. Although a remarkable man, he seems to have been in some respects like a child, and God treated him much like one. His representative position was a weight upon him. As a private individual his spiritual growth might have been more harmonious, self-consistent and even. But a nation's leader cannot forget the responsibilities of his position, or throw off its burdens or escape its temptations.

The faults of Moses, however, bring him closer to us, while admiration for his virtues grows the more they are studied. Eminent although he was, he was a man like his fellowmen. Strange, and even unique, although his mission was, he was not out of touch with his race. His history teaches afresh the old lesson that God uses men as they are, overrules their blunders, supplements their strength, bears with their weaknesses and follies, and works out his own ends by means of their imperfect service. Throughout his whole career Moses gained strength when he cultivated fellowship with the Almighty and lost it when he allowed his sense of this fellowship to grow cold. This is a fact as true and vital to each of us as it was to him.

## Current History

### War Declared

The United States and Spain are at war, and the strain of uncertainty that was paralyzing business and destroying the nerve of the men of the navy has given way to the strain of contest and the eager desire to know the best or the worst news from the field of action.

In compliance with his pledge to abide by the action and direction of Congress, the President, profoundly grateful that Congress had spared him the trial of either recognizing Cuba or vetoing congressional action, waited thirty-six hours after Congress had acted and then sent

an ultimatum to Spain, giving her until Saturday noon to comply with the demands of the American people. A copy of the ultimatum was handed to the Spanish minister in Washington, who instantly demanded his passports and departed that evening for Canada. The ultimatum arrived at the Spanish telegraph office about midnight on the 21st, but was withheld from our Minister Woodford until the next morning. Spain, having learned its contents from its minister in Washington, decided to give Mr. Woodford his passports before giving him the opportunity to present the ultimatum, and this she did, thus winning a technical advantage by a characteristic trick. Realizing that Spain by this action virtually considered that the passage of the resolutions by Congress and their presentation to the Spanish minister here was a declaration of war by us, the Administration acted accordingly, deciding that certain moves on our part would be justifiable even though the time limit given to Spain had not expired.

Hence on the afternoon of the 21st Rear-Admiral Sampson of the fleet at Key West was ordered to proceed with his splendid force of battleships, cruisers and torpedo boats to Cuban waters and institute a blockade, which was done on the morning of the 22d. At the same time Commodore Schley of the Flying Squadron was ordered to put his fleet in readiness for instant action and subsequently two of its fastest cruisers were ordered off to sea to cruise in search for Spanish ships. On Saturday the President issued a proclamation declaring certain portions of the coast of Cuba in a state of blockade, and foreign powers were notified of that action and also of the decision of the United States to recognize the moral authority of the Declaration of Paris respecting privateering. The same day the Nashville, one of the blockading squadron, captured the first prize of the war, and as we go to press there lie in Key West harbor seven Spanish ships, valued at considerably more than \$1,000,000. It is by no means certain that these vessels and their cargoes will be held, as our legal right to them is not certain.

In order to make perfectly clear the exact status of the two nations, to define the legal title of the captors of the Spanish vessels and to put at the service of the nation retired army and navy officials upon whom the President can only call after formal declaration of war, Congress on the 25th passed a formal declaration of war.

Great Britain, which in so many ways is serving our cause though technically preserving a most impartial attitude, issued a neutrality proclamation on the 23d, which makes it certain that she must be counted out of any future European coalition, and it at once forces American or Spanish vessels to leave British ports or else remain there until the war is over. Other European powers must quickly make similar declarations, and Portugal has already ordered the Spanish fleet to depart from the Cape Verde Islands. Forced to leave there the fleet must return to Spain or proceed to Cuban waters, and there it will find a fleet eager to grapple with it. It is clearly recognized that it would be most unwise for American land forces to attempt the sub-

jugation of Cuba before all possibility of interference by the Spanish fleet has been forestalled. As we go to press it seems likely that the American fleet off Manila will be the first to open fire, the capture and control of the Philippine Islands being thought necessary for strategical reasons.

#### The Army of Invasion

The President's call for 125,000 volunteers has gone forth, and the governors of the States are now busy seeing to it that each State furnishes its quota. There will be little difficulty in getting men, but some trouble in adjusting the relations of the State militia volunteers to the Federal army machinery. Men who have trained together for years, and come to respect their officers and have pride in their regiment or brigade, will not easily be persuaded to align themselves with or under strangers. And yet such has to be the method if the best results are to be obtained. Camp Thomas at Chickamauga is now the rendezvous for the larger part of the regular army force, and it is supposed that most of the volunteers will be sent thither for the drill, equipment and hardening process which even the most experienced militia men will need.

The surgeon-general of the army advises against immediate invasion of Cuba, predicting that the mortality among the volunteers from yellow fever alone would be between thirty-five and fifty per cent. if undertaken before next October. He is the highest authority in the world on enteric diseases, and it is to be hoped that his expert opinion will have weight with the authorities in Washington who are responsible for the plan of campaign. For this and many other reasons it seems probable that not until fall will the volunteer forces be called upon to go to Cuba, if ever. Policy would seem to suggest the thorough arming and equipping of the Cuban revolutionists under Gomez, and letting them do the preliminary work of the immediate future.

#### Events of the Week in Congress

Early on the morning of the 19th the House and the Senate agreed on a compromise declaration respecting armed intervention in Cuba, the Senate persisting in the retention of the declaration that "the people of the island of Cuba are, and of right ought to be, free and independent," and the House insisting that there should be no recognition of the so called Cuban republic. Both houses wisely retained the resolution suggested by Senator Teller of Colorado disclaiming any intention of the United States "to exercise sovereignty jurisdiction or control over the island, except for the pacification thereof," and asserting the determination of the United States, when pacification is accomplished, to leave the government and control of the island to its people. This particular resolution and the Administration's announcement of our determination to abstain from privateering have immensely strengthened our position in the eyes of official Europe, and it is to be hoped that Congress will not take a less politic attitude. On the 20th the House passed promptly, without division, after a brief debate, the bill authorizing the President to call for army volunteers and defining the terms on which volunteers from the State militia forces will be enlisted and how officered. On the 21st the Senate passed this bill, but owing to defects it

was sent back to both houses, and did not finally become law until the 23d, when the President, in conformity with its provisions, issued a proclamation calling for 125,000 two-year volunteers, which proclamation we publish elsewhere. On the 21st Congress adopted without debate a joint resolution prohibiting the export of coal from American ports. This destroys all opportunity of Spain longer securing from Americans sordid enough to sell to her that product of the light and heat of the sun stored away in the earth eons ago without which modern navies are impotent and successful war impossible—a product, too, of which the United States and Great Britain have vast stores, controlling which, if acting in unison, they can, if they wish, shape the American and Asiatic history of the present and the future.

On the 23d the House passed the bill for reorganizing the regular army, giving it a maximum strength of 61,000, creating the three battalion form and providing for the enlistment and promotion of the requisite number of officers, the bill as passed being in substantially the form recommended by the military experts of the nation. The act expires by limitation at the end of two years. Upon the passage of this bill hung all the plans of the Administration and General Miles respecting the future movements of the army toward and in Cuba, and the Senate realizing this promptly passed it on the 25th.

The same day Chairman Dingley of the Ways and Means Committee, acting for his Republican colleagues, and not, we regret to say, for the entire committee, reported a bill to provide ways and means to meet war expenditure. If passed, it will provide, it is thought, for a yearly revenue of between ninety and one hundred million dollars, wholly from internal taxation, chiefly on the luxuries of life. Fermented liquors, tobacco in its various forms, wines and mineral waters will furnish the bulk of the revenue from that which enters into the mouths of men, while \$30,000,000 is calculated as derivable from the stamp taxes to be imposed on documents used in commercial transactions, on telegrams, etc., and \$2,000,000 from tonnage duties on vessels engaged in the foreign trade. It also authorizes the issue, if necessary, of \$500,000,000 ten-twenty three per cent. bonds payable in coin, and three per cent. one-year treasury certificates of indebtedness, not to exceed \$100,000,000 in amount. Already the free silver advocates in the Senate announce that they will fight any such scheme in the Senate, and the Democrats doubtless as a party will decide to offer an income tax amendment.

#### Changes in the Cabinet

The resignation of Postmaster-General Gary and the prompt nomination and confirmation of Mr. Charles Emory Smith of Philadelphia, editor of the *Press*, as his successor were noteworthy events of the week. Mr. Gary's ill health is assigned by him as the cause for his resignation, but it is known that he has stood sturdily for peace during the Cabinet's deliberations over the Cuban imbroglio, and both reasons may have combined to induce him to yield his place to a man stronger in physique and conviction. Mr. Smith is a close friend of the President, a man of much ability, and his diplomatic experience as our minister to Russia will

enable him to give valuable aid. With Mr. Gage at the head of the Treasury Department and Mr. Long at the head of the Navy Department, there is not the slightest concern about adequate action by those right arms of the public service. The Secretary of War, Mr. Alger, has yet to prove that his experience in the Civil War and his success as an accumulator of a large private fortune render him competent to deal with the large problems of the hour. His health is in a precarious condition. As for the Department of State, a prolongation of the present mockery will constitute a grave scandal. Mr. Sherman should resign instantly and some one be put in his place who has a pronounced individuality, a mind large enough to grasp the profound significance of the history we are making and the precedents we are establishing. He should have had experience in diplomacy and command the respect of the nation. Since this is a national affair, not a party strife, since we are no longer Democrats, Populists or Republicans, but all Americans, there would seem to be no insuperable reason why one who is not a Republican should be invited to take a seat in the Cabinet at the earliest opportunity. Stanton, a war Democrat, was one of Lincoln's ablest and staunchest advisers, and if Mr. Olney or Hon. E. J. Phelps were invited to assist Mr. McKinley and the country at this critical juncture, who does not believe that it would be a most politic as well as a most worthy act of administrative discretion?

Since writing the above Mr. Sherman has resigned and Judge W. R. Day of Ohio, who has been Assistant-Secretary of State and in control of our diplomatic affairs since March, 1897, has been made Secretary of State. Prof. John B. Moore of Columbia University, formerly Assistant-Secretary of State and a recognized authority on international law, will become Assistant Secretary of State and Judge Day's adviser on technical details.

#### Abundant Signs of Patriotism

Vital questions for many a man just now are, Who will support my family while I run the risks that will be my lot if I venture to volunteer for service? If I march away to war and return an able-bodied man shall I be able to take up my work as I left it?

The Federal Treasury, the Post Office Department, Boards of Aldermen in many of the cities, presidents and directors of great railway corporations and many patriotic employers of labor have put their employes at ease by either guaranteeing that all of them who care to volunteer shall be paid in full while away and reinstated when they return, or that they shall be given half pay and reinstated, or reinstated simply. On every side there is abundant evidence of patriotism and generosity. Avaricious speculators abound now as during every war, and many men are figuring on how much personal wealth they can grab from the national treasury. But the great multitude of the rich and the poor have no such sordid ambition. John Wanamaker, John Jacob Astor and William Astor Chanler have offered to raise and equip regiments. F. Schermerhorn of New York has presented his valuable fast steam yacht to the Government. At the colleges the enthusiasm is intense, and



mass meetings, addressed by the presidents and professors, have been held at almost all of our leading educational institutions during the past week. Students are volunteering rapidly, and have already begun to drill. The fast vessels, the *Paris* and the *New York*, impressed into the service from the ranks of the American Navigation Company's flotilla, are to be renamed *The Yale* and *The Harvard*, as a recognition of the contributions those institutions have made to our national glory in days past, and the students at Yale already have taken steps to see to it that *The Yale* bears abundant evidence of the fact that Yale men are proud of the honor conferred.

#### "The Imposition of Irresistible Hands"

Whatever may be the outcome of the war as respects the perpetuation or elimination of Spain as a factor in future American history, it is already apparent that this war will do two things which in themselves are profoundly significant. It will prove to us and to the world that we are a reunited people, with no North and no South. It will also bind together the English-speaking peoples of the world more effectually and rapidly than the most sanguine prophet could have ventured to predict a year ago. Wherever there is intense sympathy and profound admiration for us at the present time, and the feeling is taking form in deed as well as in words. Great Britain's resolute refusal to enter into a European coalition two weeks ago saved us from a most serious entanglement, and every act of that government since has been one calculated to win our gratitude and inspire Spanish hatred. Naturally this drawing together of the United States and Great Britain has angered the officials and the subsidized press of Germany and France and, to some extent, Russia, but we cannot believe that the masses in any European country feel as bitterly toward us as their rulers and officials seem to. Of course, it is rather exasperating to powers that only go to war for the sake of grasping territory to see another nation resolve to incur vast expense and freely sacrifice life, if need be, for a purely humanitarian object, and the natural outcry of such exasperation is the intimation that no nation can really be as disinterested as we assert and believe that we are. Moreover, it is not particularly gratifying to powers that are struggling under a burden of enormous debt to have the British chancellor of the treasury announce at such an inopportune time as the present that the surplus revenue of Great Britain last year amounted to £3,678,000 and that the national debt during the same time had been reduced by nearly £7,000,000, or to have the United States quickly provide an additional \$100,000,000 of revenue. Hence these tears!

We are fortunate to have at the present time as our ambassador in Great Britain Hon. John Hay, whose speech at the Easter banquet at the Mansion House of London last week was a gem of oratory and will do much to cement the fraternal relations between the two nations. He expressed what English-speaking people the world over are coming to see—that a good understanding between the British Empire and the United States

is based on something better than mere expediency. All who think cannot but see that there is a sanction like that of religion which binds us in partnership in the serious work of the world. Whether we will or not, we are associated in that work by the very nature of things. We are bound by ties we did not forge and that we cannot break. We are joint ministers in the same sacred mission of freedom, charged with duties we cannot evade by the imposition of irresistible hands.

#### The Attitude of the Latin-American Peoples

Edward Everett Hale suggests a protectorate over Cuba, in which the United States, Mexico, Venezuela and Brazil unite, Cuba to remain a free, self-governing island, much as Hamburg or Frankfurt were formerly free cities and yet responsible to Germany for certain duties. Others have suggested that Mexico, under President Diaz, might well govern Cuba. The masses in Mexico are enthusiastically siding with the United States now, but the wealthy Spanish families and the English merchants are hostile. The government, of course, will observe neutrality, and discipline all Spanish marauders who may venture to cross the Rio Grande.

As for the Central and South American republics, probably their attitude was correctly described by ex-President Pellegrini of the Argentine Republic. He said that, while their reason and all their history as former Spanish colonies compelled to revolt against Spain forced them to recognize the justice of Cuba's desire for independence and our rectitude in insisting on restoration of order in Cuba, nevertheless, inasmuch as the Spanish colonies in all the republics are large and wealthy, inasmuch as ties of faith and blood exist between the republics and Spain that have never been broken, therefore their sympathies are with Spain, for, as he cites Pascal as saying, "The heart has reasons which reason does not understand."

#### Spanish Outlook

Spain announces that all treaties with the United States are to be considered null and void by her. Thirty days are granted to all ships of the United States anchored in Spanish harbors to take their departure free of hindrance. She affirms her right to grant letters of marque, but at present will confine herself to fitting out vessels of the mercantile marine to act as auxiliary cruisers, and she announces her intention to search neutral ships for contraband of war. By so doing she will run the risk of coming into conflict with Great Britain or Germany.

Intense excitement and unrestrained enthusiasm have been shown by the Spanish populace, and all parties seem to be acting in harmony. Sagasta apparently is to be allowed to retain the helm of state, and Don Carlos, the pretender, now says that he "is a patriot first and a pretender afterwards." Spanish securities have fallen about fifty per cent. in value since the destruction of the Maine, and the national treasury seemingly is without any other source of money than domestic taxation or the freewill offerings of Spanish subjects or Spanish people in Spain, Mexico and the South American countries. The loan-mongers of Europe are done with her. With Cuba and Porto Rico blockaded or captured, it is difficult to see how the Spanish fleet can expect to find a base of supplies on this side of the Atlantic; and with English

ports and mines of coal closed against her on the other side, it is difficult to see how she can long maintain her fleet in action there.

#### NOTES

Since 1885, when divorce was legalized in France, the increase of divorces has been constant.

Mr. Richard Croker, autocrat of Greater New York, displays his patriotism by sailing for England.

General Booth says that the Salvation Army stands ready to dispatch nurses to the front. It has some in Jamaica who are acclimated.

Necrosis of the nasal bone, causing almost incessant pain, is the disease which is fast sapping the life of "The Grand Old Man of Christendom."

The Norwegian national legislature, last week, by a vote of seventy-eight to thirty-six, adopted universal suffrage for every self-supporting man over twenty-five years of age.

George Parsons Lathrop, son-in-law of Nathaniel Hawthorne, formerly assistant editor of the *Atlantic Monthly* and for many years secretary of the American Copyright League, died last week.

Quite a contrast between the order prevailing during the trip of the Spanish minister to Canada and the disorder and violence of the Spanish populace along the route as Minister Woodford journeyed from Madrid to the French border!

The pope will maintain a position of neutrality during the war, and no prayers save those for peace will be authorized. No other politic course was open to the pontiff, in view of the loyalty of the Spanish and American Catholics to their respective countries.

The leading insurance companies of the country are preparing to take the posit on that service in any branch of the military service will not invalidate policies held by those who suffer death, but they also are preparing to so phrase all policies drawn in the future that those seeking insurance will either be debarred from entering the army and navy or else pay a higher premium.

The recommendation of the attorney general of Massachusetts that legislation be enacted which would empower the judges to exclude reporters from the courtroom in cases involving exceptional indecency was spurned by the Senate last week, that body defeating the bill embodying the attorney general's suggestion by a vote of six for to twenty against. An exalted notion of the rights of newspapers and an abnormal dread of the tyranny of judges seem to have been responsible for the defeat of this worthy measure.

Canada will suffer in some ways from the blockade of Cuba and gain in other ways from our contest with Spain. How much, depends upon the extent to which Spain carries privateering. But already many passengers sailing for Europe and from Europe have selected Canadian rather than American lines, and much freight will be diverted to Canadian ports. The Canadian press is heartily supporting our side, and many Canadians, including former British soldiers, are volunteering to enlist in our armies. Apart from the war, the most commanding issue with Canadians is the forthcoming plebiscite on the question of prohibition, federal as well as provincial.

Patriots Day in Massachusetts was never more generally observed as a holiday full of profound suggestion and civic profit. Many banquets and gatherings of Sons and Daughters of the American Revolution were held, and lessons from the past drawn pertinent to the present crisis. Most commendable of all the deeds of the day was the placing of a boulder of Roxbury conglomerate over the grave of Sam Adams in the Granary Burying Ground, Boston. The tablet bears a suitable inscription describing the virtues and honors won by the sturdy Congregational layman of

the Old South Church, who made his name immortal by his services in the Revolution. It also bears a copy of the insignia of the Sons of the Revolution, to whose enterprise and generosity Massachusetts owes it that a patriot's grave, unhonored for ninety-five years, is now no longer the occasion for the reproach of the scoffer.

### In Brief

Are you praying daily for your country?

One of the most important generals in the war now impending will be quite new in the business—general electricity.

The *Spectator*, usually a reliable interpreter of British public opinion, says, "If America were really attacked by a great continental coalition, England would be at her side in twenty-four hours."

Rev. Charles A. Berry of Wolverhampton, Eng., whose repeated visits to this country have endeared him to Congregationalists here especially, is far from well and has been compelled to retire for a time from pastoral and pulpit work.

Spurgeon's Metropolitan Tabernacle went up in smoke last week on Wednesday. Hardly since the burning bush which Moses saw has any place witnessed more to the presence and power of God than that building during the thirty-seven years of its existence.

Three thousand people, gathered in Indianapolis's largest hall at a concert last week, led by the example of ex-President Harrison, rose and sang The Star Spangled Banner. These are days especially when every American should pay the same reverence to the Star Spangled Banner or America that the Englishman invariably does to God Save the Queen. Stand whenever or wherever you hear them with uncovered head.

We have referred cordially each year to the Roman Catholic summer school on the Chautauqua plan, which now has its headquarters on Lake Champlain. But we do not at all approve of the progressive eucharist tournament held in New York last week for its benefit, with a distribution of some \$2,000 in prizes. Such a means of raising money for a religious and educational institution, we believe, would not be possible under the auspices of any other denomination than the Roman Catholic.

Professor Curtiss's series of articles on higher criticism are written clearly and in popular style. If those who are interested in the subject will take their Bibles and compare the passages named in his article this week, they will be able to understand the reasons which lead scholars to accept the main contentions of those who are called higher critics. Whether or not our readers accept them, they ought to know the grounds for and against; and these articles make the way of knowledge easy.

The war raises problems for not a few of the more eminent clergymen of the country who have accepted the honors and, in times of peace, not very arduous duties of chaplains of regiments of the militia. Rev. Dr. A. J. F. Behrends of the Thirtieth New York Regiment says that "the time for talking is over. The time for action has come. . . I have always made it a principle to face a duty when it comes and not to forestall it, and when the duty comes to discharge it in the fear of God and love of man."

We are informed by a prominent Presbyterian pastor in Philadelphia that Dr. Colfelt was reordained on taking his former pastorate of the Oxford Church because, as he said, he had left the ministry owing to "a total eclipse of faith." He desired to re-enter the ministry because he had gradually regained his faith

and was again standing on firm ground. This corrects a mistaken impression which might be drawn from our paragraph on this matter in our last issue, and adds to the interest of a peculiar ecclesiastical transaction.

The *Japan Mail* of March 26 editorially rehearses the history of the founding of the Doshisha and the steps which have led the trustees to strike out of the constitution the provision that Christianity must be the foundation of the moral education in the institution. The *Mail* declares that "the trustees have no more right to dispense with the teaching of Christian morality in a Doshisha school than they have to obtain money under false pretenses," and adds: "As things now stand, there can be only one verdict; they should rather have closed the Doshisha altogether than adopt the course which they have apparently taken."

Twenty-five years ago Henry Ward Beecher preached a sermon on Cuba and the Brotherhood of Nations. It might appropriately have been preached last Sunday. These two sentences contain the wisdom of a prophet: "Deeply as I feel, much as I sympathize with this case . . . I say that it is the duty of this Government not rashly to be driven by the irresponsible cries of the community at large, whose impulses may be right while their measures may be wrong. America ought to give laws, not arbitrarily, but by a noble example, through the willing public sympathy of the globe."

We have heard that the historiographer of one of our educational institutions received a note last summer from one of its aged alumni, acknowledging the receipt of the annual necrology, but complaining sharply that his name was not recorded therein. We fear that our revered and honored fathers in the ministry, Rev. Dr. J. W. Wellman and Prof. J. S. Sewall, will feel like entering still more indignant protest against our including of their names—by implication—in the list of the departed on the first page of our last week's issue. Judging from the many letters we have already received, we conclude that the lives of these brethren are very widely cherished.

This inquiry was recently sent to Prof. A. T. Hadley of Yale University: "Where, when, how and why should a Christian gentleman drink rum?" Professor Hadley replied: "If a young man asked me those questions for his own guidance, I should say that the gospels obviously prescribed no fixed rule, but that he had better not drink in doubtful cases. If he asked the question, not as a guide for his own action, but as a basis for judging others, I should tell him frankly that the gospel was far more explicit in urging abstinence from sweeping judgments than abstinence from alcoholic drinks." This, so far as it goes, we opine, fairly represents the position of Yale on the temperance question.

Rev. C. E. Jefferson, at his installation as pastor of Broadway Tabernacle, New York, last week said, "I stand on the creed of this church and on the creed of 1833." He declared his conviction that no minister has a right to stay in a denomination whose doctrines he regards with suspicion or whose fundamental principles he discards. The *Outlook* says: "Every Congregational pastor is absolutely free to teach the truth as he sees it. To this he is pledged and to nothing else." But evidently Mr. Jefferson would not wish to have that statement made of one Congregational pastor, who occupies a pulpit second in importance to none in the denomination.

"Spongy April," said Shakespeare in *The Tempest*. Not in the United States calendar. The battles of Lexington, Concord and San Jacinto, the firing on Sumter, Lincoln's first call for troops, Farragut's capture of New Orleans, Lee's surrender at Appomattox, the

evacuation of Richmond and the assassination of Lincoln have all occurred in April, and they have all convinced the world that we are a combatant not to be dalled with, as Spain is about to learn. April with us is not "spongy." It is granitic. Or, to change the figure, it is the month when the sap of human sympathy stirs in the tree of national destiny and forces are set in operation that generate white blossoms of liberty tipped with crimson and fruit golden with virtue and the rewards of honest toil.

The Presbytery of New York has made the most sensible deliverance we have yet seen anent the sensational and exaggerated statements recently circulated concerning the prevalence of intemperance among students of Princeton, Yale and other universities and colleges. The presbytery says:

While every one deplors the existence of drinking resorts in the vicinity of these seats of learning, it is a well-attested fact that the moral and religious tone of all our higher institutions was never more healthy, positive and elevating than at the present time. Saloons will have little attraction for men fortified by Christian principle, and indiscriminate charges of prevailing drunkenness among students wantonly defame the high character of those upon whom the future of the church and the community must largely depend, create unwarranted fears in many homes, diminish confidence in the professed friends of temperance and weaken the hold of this great reform upon the entire community.

In obedience to a policy already outlined in our columns, and formulated by the officials of the American Board in Boston, the missionaries of the Board located at San Sebastian, in charge of the International Institute for Girls, have removed to Biarritz, France. They reached that safe retreat without molestation, or any such experience with Spanish mobs or officials as Minister Woodford suffered on his trip out of Spain. Mr. Woodford, according to English correspondents in Madrid, has managed the affairs of the United States with great ability, courage and tact, proving anew that, notwithstanding the United States depends so much upon men untrained in diplomacy to represent her at foreign courts, she often thereby secures service of the highest character. And this for reasons that will be apparent to all who have read Pres. George F. Washburn's article in a recent *Independent*, in which he describes the venality and duplicity of present day European diplomacy. A straightforward, honest, simple American often wins just because he is what he is.

A live theme was discussed by the Connecticut Valley Club at its last meeting. In the West and Interior the so-called curfew law, ordering children off the streets after a certain hour in the evening, has been adopted by many cities and towns, and invariably brought about a better state of public morals and fewer arrests. It is plain, of course, that a law whose principle is equally sound in Boston or Chicago may need to be altered in its details to meet local conditions if applied in either city. But this does not alter the fact that juvenile crime is increasing at a rapid rate in our large towns and cities, owing to the laxity of parental discipline, the waywardness of the young boys and girls and the free and easy life of pleasure which prowling about at night breeds, and that something needs to be done about it. Colonel Hogeland of Louisville, Ky., who addressed the Valley Club on this subject last week and who is speaking in Boston this week, has had much to do with furthering this reform in his part of the country, and he had as auditors last week men and women who can be counted upon to know a reform when they hear it described. Interviews in the *Springfield Homestead*, with teachers in the schools, officials of the charity aid societies and others competent to judge, indicate that Springfield takes kindly to the idea.



## Catching and Harnessing the Men

By Rev. Frederic E. Dewhurst, Indianapolis

When I was asked by *The Congregationalist* to write an article for its columns on the securing and setting at work of men in the church, there immediately came into my mind the recollection of a picture in one of the comic papers. It was a double cartoon, the first part of which represented the stage of a theater, where a soldier in uniform and helmet was saying farewell to his sweetheart. They were standing near a garden wall, just above the top of which were visible the helmets of a regiment passing by in ordered ranks, the band meanwhile playing inspiring airs. The second part showed how it was done. Beneath the stage an old man, coatless, disheveled and panting, was turning the crank of a great wheel, from the rim of which projected long sticks with a helmet on the end of each. As the wheel revolved the helmets showed above the garden wall, and so long as the band played and the old stage hand turned, the army would march by as fine and large as even Kaiser Wilhelm could desire. But there was only one real soldier on the stage; the rest were empty helmets fastened to a wheel.

The application of this parable is too obvious and too pathetic to need pointing out. It has not been left to modern times to discover that it is "the remnant" that saves. A few earnest and devoted people do the work; the rest have their names on committees. There are a few heads and a good many helmets. So perhaps the problem suggested in the title to this article is that of getting more heads under the hats, of turning into reality the illusion and appearance of activity.

When one deplores the fact that there are so many women in the church it is not because the presence and work of women are not appreciated to the full, but because it is felt that something must be wrong with the methods and motives which are responsible for such a disproportion. Religion is not for women nor for men, but it is for humanity, and if the natural ratio between the two is visibly and permanently disturbed it is natural that one should seek the causes. The *Spectator* is authority for saying that in some parts of India the English government "puts down female infanticide by fining any village in which the sexes are not born in the proportion known to be the rule throughout the world." The inequality of sexes born into the service of the church cannot be overcome by the same method, but can it not be overcome? Is there not a "masculine element" in religion corresponding to the "masculine element in literature," which Mr. James Lane Allen thinks is manifesting itself? In attempting an answer I shall have in mind two phases of the questions involved—religion on the intellectual side and religion on the practical side.

As to the intellectual element in the problem, is it not apparent that the conditions of the present make it more than ever imperative (if such a thing is possible) that the accredited teachers of religion be absolutely candid, sincere and unequivocal with men? Can they expect to have any authority except the authority of deep conviction and of power to

make truth illuminating and self-evident? When men knew electricity only as a hidden and mysterious force they feared the thunderbolt, which was the voice of its wrath, but now they know how to turn it into light, and in the form of light they welcome the old mystery and the old force. "Shall the church," asks Dr. McConnell, "say with the Church of Rome, 'Except you come to the church you will be eternally damned'? Rome has thus far found that declaration potent enough to keep her churches filled—with those who believe it. It is open to us to raise the same cry, if we can get anybody to believe it. But it is the peculiarity of that cry that it fails of all effect if there be the smallest hesitation or doubtfulness in the tone of the messenger."

It is not necessary to specify all the reasons and motives, other than interest in the truth taught, which keep women in the church, nor is it necessary to say that, on the whole, women care less about religion on the rational side. It is better and more exact to say that if the church is to win and keep intelligent men or women it must have its gates open to the truth on the north and the east and the south and the west, and they "must in nowise be shut by day."

The most obvious conclusion from this is that if the church is to welcome all truth as its truth, if it is to be absolutely universal and to stand foursquare, the surest way to prevent all hedging, all peeping and muttering, is to let it be known once for all that membership and service in the Christian Church does not shut for any earnest and honest man any door of discovery or research, does not make it heretical for him to entertain any conviction which he would entertain were he outside the church. This is worthy to be regarded as the masculine element in religion; it is in the line of descent from those inspiring traditions of our race which come down from Arthur and the Knights of the Round Table—those traditions which place emphasis on courage and sincerity and loyalty to right; it is in line with the traditions which come down to us through what is best and most worth preserving in Puritanism, that which we may well take up under the watchword of the "new Puritanism." If in our Anglo-Saxon fiber there is yet left any love of truth, of courage, of absolute candor and sincerity, it ought to inspire the church to make her appeal to men confidently along those lines, and to believe that under this sign she shall conquer.

Then as to the practical or applied aspect of the problem, is it not possible to make a wider appeal to men and to get a larger response from them by making a bolder alliance between the church and the general and secular interests of life which are already occupying the thought and interests of men? Do we not make a grave mistake when we pray in our pulpits on Sunday that our congregations may lay aside the thoughts and cares of the week and think of higher things? That is just the mischief of it. They do

lay aside these things, and the "higher" things they think of are then sure to be too attenuated and cloud-like to be of use in actual life. It is not laying aside the thoughts and cares of the week that men need, but it is the interpretation of them in their wider and higher relationships. It is not the invasion of the secular life on Sunday that hinders spiritual life, but the uninspired and unilluminated character of this secular struggle through the long week. It is precisely the large and divine meaning of this life which men need to see and which, if the church only believed it with full heart, men are more willing to see than we think. If, then, the church would appeal to men let it make closer and more resolute alliance with those interests which are already in the life of men.

Then, to speak more specifically, what is to prevent the use of a larger number of men in the pulpits of our churches? Why not lay hold of the primitive traditions and make less distinction between clergy and laity? In fact, I know of one Episcopal Church where laymen outside its own communion sometimes make the address in place of the rector's evening sermon. In the church to which I minister we have found it feasible through our young men's club to "set at work" quite a large number of the most eminent men in the city. They have spoken in an inspiring and instructive way about some of the torchbearers of liberty in our American history. They have quickened the feeling of patriotism; they have developed the elements of a civic faith; they have done something toward establishing the reality of a true union between church and state, a union such as the old Puritanism did not shun and from which the new Puritanism must not shrink. Why should we not extend the teaching function of the church in this wise? Is it not better to set men at work uttering their own convictions, committing themselves to actual and definite service, than to content ourselves with getting them to serve as ushers and pass the contribution boxes, useful as that work may also be?

May it not be pertinent to add a word regarding the need of awakening the civic conscience in as many ways as possible; of organizing young men's clubs, or even small groups, for the purpose of getting awake to the things that ere long are going to give everybody in America enough to think about? Is there any better place than the church to create a nucleus for municipal and civic service? Where, unless from the young men in our churches, is there to come the necessary faith and conviction and consecration to do all that must without question be done before we shall have anything like "a city of God?"

So far as actual success in the realization of any of these suggestions is concerned I would be understood to speak with only measurable enthusiasm, but so far as the suggestions themselves are concerned as a program of action I wish to be understood as speaking with conviction and enthusiasm. If they lay empha-

sis upon what may seem to be the "masculine element" in religion, it is only in the hope that so far as men and women are concerned "in the long years liker shall they grow," until the true proportion and balance are attained. In the great periods of its history, both on the side of thought and of action, the church has made genuine and powerful appeal to men. It was men who composed the Nicene Council; it was men who organized the Crusades. Let the field of the church once get large and genuine and vital enough, occupied with all that is contemporaneous and interesting, and will it not then answer its own question and solve its own problem of securing men and setting them at work?

## Washington in Time of War

BY LILLIAN CAMP WHITTLESEY

"I cannot realize," says my neighbor, "that war has begun, that we are no longer waiting for a message from the President, the passage of a joint resolution, or an answer to an ultimatum. Our next great news must be the report of a battle, and yet we go on about our small affairs as if nothing had happened." "The flags are out on the avenue and F Street," breaks in the small boy, "and there are lots of police around the White House; the District Guard are drilling down at the Center Market Armory, and all the Italians have little flags on their fruit carts." The child does not know it, but he is the illustration I have been using to explain the situation to my puzzled cook whose great anxiety is that her husband shall not go to war. She has heard, and believes it, that the white soldiers intend to make "breas' works of the colored men."

"If Nat's father and mother did not treat him well and he tried to run away, and then they should beat and starve him, the neighbors would have something to say, and if the trouble kept up, and we were all waked up in the night, and perhaps our watch dog was poisoned because he barked a little, the neighbors would be so vexed about it that they would tell them to leave, as we could not stand it any longer." "Would you and Mr. Whittlesey take Nat?" asks Susan, doubtfully. "No, but we would see that he was taught to take care of himself."

### Looking Back a Century

However it may apply to trivial matters, that specious saying, "It will make no difference a hundred years from now," does not apply in a crisis like this. But comfort and wisdom may often be gained by looking back a century. March and April of 1798 were stormy months with our young Government. War with France seemed imminent. We read of President Adams's war message, after two offers of peace and amity had been scorned. We learn that he was empowered by Congress to buy or hire sixteen vessels fit for war and one or more foundries where cannon could be cast. The prolonged debates were about coast defenses and the restrictions on the arming of merchant ships. The President had bitter enemies, as had his illustrious predecessor. But the din of battle did not come, and the only echo of that far-off time that stirs us now is Hall, Columbia. It was advertised at a benefit in a Philadelphia theater on

April 26, 1798 as an entire new song, written by a citizen to the tune of the President's March.

### The President

History repeats itself, not only in wars and rumors of wars but in great men. Happily, it is not alone in incurring abuse that our chief Executive resembles the first President of the United States. In superb self-control, in calm patience, in dignified efforts for peace his service to his country is similar. Left to himself and with a stronger Cabinet, he might have succeeded in averting war. But the arts of diplomacy are too soon exhausted when seventy million people are the on-lookers and on-pushers.

"So you sing to the President," I said to the precentor of a Methodist choir the other day. "No, I sing to the Lord, and the President has the privilege of listening," was the quick response. Then he added: "He did look mighty careworn last Sunday; these troubles are beating down upon him. An old soldier, who knew him in the war, says that he looks just as he used to before he went into a battle. We always know what church he is going to attend, for Mrs. McKinley sends beautiful flowers from the White House wherever he is to go." Rev. Dr. Bristol, who has been preaching in Chicago for the past twenty years, has recently become the pastor of the Metropolitan Methodist Church, and it is thought that the President will attend there frequently. It has been his habit to go to the Foundry Church.

### Fine Speeches in the Senate

The passage of the resolutions in the two houses after the President's message was different from the action that placed \$50,000,000 at his disposal, in that the great speeches were made in the Senate. Interest was so intense that people were at the Capitol before daybreak on the several days of debate. At nine o'clock, when the doors were opened, lines were formed through the corridors and upon the stairway as far as the first landing. Whenever a seat was vacated a doorkeeper informed a guard, and he told a second guard, who called for the next person having a card for the gallery signed by a senator. In this way the long line slowly hitched along. As one lady said, "The people inside cannot sit there forever; it is only a matter of endurance." The speeches were almost an unbroken succession of masterly and patriotic efforts. That of Senator Hoar shows that his wit and wisdom are not abated by the passing years. Senator Wolcott made a ringing defense of the President. He was in splendid voice and rapped vigorously the yellow journals and other enemies of the Executive. Senator Spooner, who followed him, spoke for three hours, taking up many objections to the Davis resolutions. It was a speech of such legal ability, particularly in the line of international law, as proves him fit for a seat upon the Supreme Bench. Upon his desk was a pile of law books and a few notes which he occasionally consulted. While accepting suggestions from Senators Hawley, Hoar and others who sat near him, and parrying frequent objections made by the other side, he never lost the thread of his argument. It was often brightened by eloquent passages and enlivened by quick repartee. After some sinister suggestion about Cuban bonds,

uttered in Senator Tillman's sarcastic tones, Senator Spooner said: "Mr. President, I am an optimist. I have not lived very long, but I have lived long enough to believe in the honesty of men and the goodness of women." He was not only clear and profound, but also very courteous, and great deference was given to his masterly knowledge of law by the older men who differed with him. Senator Daniel interrupted him several times, and Senator Spooner said at last, "I have been speaking so long that I hesitate to yield." "I assure you, sir, that it seems very short to us," was the reply of the senator from Virginia. Half of the Supreme Court came over to listen. Mr. Reed's round face that tells nothing and Mr. Bailey's square forehead were turned toward the senator from Wisconsin, and almost the entire House was there, already forgetting the interesting scene that had a short time before occurred in the other wing between the Speaker and the leader of the minority.

### The Strain of Debate a Menace to Health

In the gallery reserved for the families of senators only an obliging doorkeeper handed in a brown paper parcel, and ham sandwiches and bananas were passed about, hungry people in the diplomatic and neighboring galleries looking on enviously. It is against all rules to eat, read or sleep in the Senate gallery, but when people stay there for twelve solid hours regulations lapse. The wife of the chairman of the Committee on Foreign Relations insisted on snapping her camera there the other morning. The best speeches were made in the daylight; the night sessions were tedious. The poisonous air and long strain have been a menace to more than one. Senator Morrill celebrated his eighty-eighth birthday during the week of speeches, and the day after he had shaken hands with many times as many friends as he has numbered years sat at his desk through the long hours. The death of Senator Walthall of Mississippi was doubtless hastened by the effort that he made several weeks ago to speak in the Senate after an illness. The day had been set apart for eulogies upon the late Senator George, but great crowds had been drawn to the Senate chamber during the morning hour to listen to Senator Thurston, and when Senator Walthall began the air was almost unbreathable. He never returned, and his impressive funeral services have been held there today by officials of all departments of Government.

### Who Are to Lead

It having been proved that we have a wise President, people now are asking, Where are the great naval and military commanders? Consul-General Fitzhugh Lee is probably the man who could rally the greatest number of recruits for Cuba. He has common sense as well as courage, and refused to have any reception tendered him other than the one that he could not control on the day of his arrival. Among his callers was the grandson of General Grant, Mr. Algernon Sartoris, who brought the compliments of his mother and grandmother, and on his own behalf asked for a commission under General Lee should the latter go to the front. The High School Cadets have asked permission to raise money towards the purchase of a ship. Now that so



many of the regulars have gone, and the District Guard are about to be called out, these boys feel that they are the protectors of the capital.

In the renaming of ships we see one reason for always speaking of them in the feminine: though they have but one christening, they change their names as readily as young women do. War has hastened a number of weddings that had been placed for May or June. Wives and sweethearts cannot expect to go as nurses in naval warfare or to a foreign country. Surgeon-General Sternberg predicts a deal of yellow fever in Cuba and at the South. It is heartrending that into such deadly peril our brave men must go. Captain Sigsbee has been given the command of the *St. Paul*; she will not be ready for a month. His daughters are guarding the precious flags and pennants of the Maine, and consider them far too sacred to be thrown to the breeze at the first announcement of war. There was no noise of ringing bells and screaming whistles here when the ultimatum was sent, and there will be more flags afloat in Washington when peace returns than droop in the still air today.

April 23.

## The Higher Criticism

BY PROF. SAMUEL IVES CURTISS

### III. WHAT IS ITS PROBLEM

After lower criticism has done its utmost in purifying the text from errors and conforming it as far as possible to its original character, the higher critic is confronted with the following problem. There is placed in his hands a volume, containing a library of thirty-nine different parts in our English Bibles or of twenty-two or twenty-four in our Hebrew Bibles, covering a period, so far as its literary composition is concerned, of more than a thousand years, from the time of Moses to that of the Maccabees. A little examination will convince any impartial observer that we do not have to do with twenty-two authors, but with a work which has come from a multitude of hands, nor with homogeneous and uniform conceptions of religious truth, but with many different conditions; whether we adopt the theory of Israel's perfect knowledge of God's will at the beginning, or whether we trace in the documents an evolutionary process, the higher critic has to deal with the literary, the historical and religious characteristics of the Old Testament. Now it is a principle in business as well as in science and philosophy that the things that are correlative belong together. This classification may be carried too far or it may be too minute, but the contest between the traditionalist and the modern critic narrows itself down to the claim, on the one hand, that the literature, the history and the account of religion as set forth in the Old Testament need little or no readjustment; the modern critic, on the other, holds as the result of his investigations that almost everything in these departments needs rearrangement. The critic applies his literary, historical or theological magnet, and the particles which belong together are drawn together. Very early the student of the Old Testament, whether he is a higher critic or not, finds the prophecies of Isaiah and Jeremiah are not arranged

chronologically. If this be so, what must he conclude regarding the other parts of the Old Testament?

It is well known to classical students that, in an age where there were no shorthand reporters, much freedom was used in the reproduction of speeches, including not only the form, but also the matter itself. Thucydides frankly confesses his limitations in reproducing public addresses. There is evidence of the utmost freedom in the composition of a Psalm, which the chronicler attributed to David, which the ordinary reader of the English Bible can test for himself. The higher critics have been almost overwhelmed with sarcasm because of their theory as to the combination of various documents. But in 1 Chron. 16: 1-43 we see abundant evidence of composite or "patchwork" authorship. The first parallel reference for 1 Chron. 16: 1-3 is to 2 Sam. 6: 17-19, which is a direct quotation, omitting the last clause added later; vs. 4-7 are by the chronicler; vs. 8-22 are the first fifteen verses of Ps. 105; vs. 23-33 are Ps. 96 entire; v. 34 is the first verse of Ps. 107 (cf. 106: 1; 118: 1; 136: 1); vs. 34, 35 are the doxology of the fourth book of the Psalter, slightly modified to fit the new connection; vs. 37-42 are added by the chronicler; v. 43 is made up of the last clause of 2 Sam. 19 and the first clause of v. 20. To sum up, the chronicler has copied 1 Sam. 6: 17-20, first clause word for word, and has inserted matter from three different Psalms, besides some matter of his own. All these elements he has inserted between the first two clauses of v. 19 and the last clause of the same verse with the first clause of v. 20. Now no fair-minded person can fail to see the method of the chronicler in the composition of this chapter, or to believe that he has combined the Psalm that he puts into the mouth of David out of three late Psalms composed centuries after David's death. But it would be wrong for us to accuse the chronicler of deliberately attempting to falsify history. He had no thought of doing such a thing, but in the time when he wrote (333 B. C.) there was an elaborate temple service. He could not conceive of David as bringing up the ark without such ceremonies as would have been proper at his time. He therefore puts a Psalm into the mouth of David and names over those who had the charge of the music on this occasion. But the critic would have to decide that the only material of value for history in this account of the chronicler is that which he quoted from 2 Sam. 6: 17-20, first clause (written in the time of Solomon or Rehoboam—Kautzsch); the rest is purely subjective, and we cannot think it has been communicated by revelation. If the remaining portions of the books of Chronicles are tested in the same way, we find numerous examples of patchwork composition. We must believe that all that is introduced from a Levitical and priestly standpoint, and that whatever differs from the sources in Samuel and Kings regarding worship, is not objective history, but represents the subjectivity of the chronicler, who has represented the conditions of worship in his own time rather than in that which he seeks to set forth. The case may well be different in matters of political history which the chronicler relates and for which he gives

his sources, but in estimating the value of his material the critic must determine what portion is of value for the time of the chronicler and what for the time he is seeking to represent. Nor is the patchwork mode of composition confined to the chronicler; we can demonstrate its existence in other books, e. g., 2 Kings 24: 18-25 is pieced together from Jer. 52: 1-27; 40: 7-9; 41: 1-3; 43: 4-7 and 52: 31-34.

Turning to the Pentateuch there is nothing inherently improbable then in there being two accounts of creation, of the deluge, etc., differing somewhat in their character. Applying this method to the deluge we have three parallel accounts of this great event, one by the Yahwist,\* a second by the priestly writer, the third found in Babylonian literature. Now these three accounts may be considered as good testimony for the fact of a flood, but with reference to its duration, the size of the ark and Noah himself there is great diversity. In separating the documents of the Yahwist and the priestly writer there is a rending asunder of verses which has occasioned much sarcastic comment, but examples of the partition of verses may be found in Chronicles, as already indicated, and even of clauses. The chronicler in working over 1 Kings 8: 66 has interpolated matter between "the eighth day" (two words in Hebrew) and that which follows (cf. 2 Chron. 7: 9-10 with 1 Kings 8: 66) and the rest of the verse.

The critics, who also furnish materials for a history of the religious as well as of the civil and national life of Israel, have to do with different representations of the divine being, of the time, the place, mode of worship and of the priesthood. The critic has to determine whether these differences are superficial and can be harmonized, or whether they are indicative of progress from lower to higher conceptions of the divine being, from simpler to more elaborate forms of worship and from a priesthood which does not belong to a distinct class to a priestly family. Now the critic first determines what these representations of God and what these codes are, and then he tests them by the history, as found in the historical and prophetic books, to see whether representations in a given code are illustrated by them as in actual use.

It will be seen that the motive of the modern critic in all this is simply to secure historic truth, so far as the Old Testament affords materials for history. How far any lack of historicity affects the authority of the Old Testament must be reserved for another discussion.

The late George Müller once received a contribution as a "thank offering for having broken my left arm instead of my right." Such a spirit of thanksgiving would conquer all misfortunes.

\* This word, derived from the name Yahwe, is supposed by many critics to have been the pronunciation of the name of Israel's God which has been lost. The name Jehovah, which has such sacred associations for us, is a combination by Christians, from the year 1520 A. D., of the vowels of *Adonay* (Lord) with the consonants *Yhw*. The Massoretes, who preserved Jewish tradition, put the vowels of *Adonay* in connection with *Yhw*, so that the reader might always say *Adonay* when he found the letters *Yhw*. The Jews never say Jehovah. This word is purely a Christian invention, and is of the same sort as the consonants of Spain spelled with the vowels of Cuba, e. g., Spuna.

## Broadway Tabernacle's Notable Past

It chanced, if chance ever has part in a church of God, that there were two men among the Broadway Tabernacle congregation who aptly typified the subsequent history of the church which they helped to establish. David Hale talked out solutions; Samuel Pitts prayed them out. Intellectual freedom and spiritual fervor have been the two weapons with which Tabernacle Church history, under God, has been wrought. And with these weapons Broadway Tabernacle Church made its spiritual self and the very New Jersey rubble of its material self stand conspicuous in at least five great causes which mark turning points in denominational and in two instances national history.

To take these causes up in order, Broadway Tabernacle and the movement of which it was the nucleus was the medium of fusing the old and the new, and of bringing the churches of the West and of the East into a realization of a national Congregational life. What Dr. Thompson called the "erratic independency" of the churches in the West and the "compact exclusiveness" of the churches in New England were each so changed that the vigorous and united Congregationalism of the past half-century was made possible.

The creed of the tabernacle, especially its first article, was unlike any other, at least at the time it was laid down. It proclaimed union in faith with all who love the Lord Jesus Christ. Here was the beginning of the modern movement toward church federation—a movement which is now taking root in fully twenty American cities, and in all of them it is led by congregations that have modernized their confessions, in act if not in fact, upon the tabernacle basis. Great developments are slow. Christian federation was started, not in Birmingham or in London, but on what Tyng called "Liberty Corner," when meetings in its favor were held in the tabernacle, with such speakers as Hitchcock, Duryea, Bishop Janes, the rector of Trinity Church, Vermilye, Vinton, Armitage, Tyng, and Father Hyacinthe as a worshiper and pastor's guest.

No church in the land was more fully identified with the moral conflict with slavery for the twenty years preceding the issue of Mr. Lincoln's proclamation. Here were held, as early as 1848, rousing meetings to protest against the measure to force slavery into a territory, and two years later other meetings to denounce the infamous Fugitive Slave Law. The Sanitary, Christian and Union Commissions were warmly supported here, and tabernacle women led in fairs in their aid. And, when all was over, here was held a majestic requiem for the 300,000 dead. One incident, to show the character of many others, must be retold. It was an hour of gloomiest darkness. The conservatives said the North would better make terms with the South—when it could. Dr. Thompson came into his pulpit one Sunday morning and said: "Of what avail are churches if we shall no longer have a government? Of what worth is our Christianity if we cannot preserve these? If the government cannot save the country let the churches save both. Let this church call for volunteers, equip a regiment and

put it into the field, to show that we will never give up."

At the close of the service some one called upon the congregation to remain. A subscription was started and \$30,000 were laid upon the altar. The action went like a flash throughout the country. Senators, cabinet ministers and governors wrote their appreciations, and even careworn Mr. Lincoln caused his thanks to be sent for this example of Christian patriotism.

The war ended, the tabernacle congregation, long in advance of press or conventions, lifted its voice in favor of missions in the South and the education of the freedmen. It was also active in behalf of missions everywhere, and with common consent scores of returned field workers came here to tell of their discouragements or their accomplishments. What memories of faithful field service surround the names of Bridel, Dwight, Goodell, King, Lobdell, Perkins, Seudder, Stoddard, Bushnell, Calhoun, Marsh, Hamlin, Walker, Lindlay, Schauffler, Spaulding, Thomson, Wood!

And lastly came that binding together of Congregationalists of the world. Tabernacle's pastors three times appeared as the representative of America before great Congregational bodies abroad, and within the tabernacle itself were heard Waddington and Massie with messages of peace, Monod, Vaughan and Newman Hall in English, Schaff in German and Pilatte in French.

This famous church dates from July, 1840, and thereby outdates all other existing Congregational churches in what is now Greater New York. It has had four pastors only: Rev. E. W. Andrews, 1841 to 1844; Rev. Dr. Joseph P. Thompson, originally from New Haven, 1845 to 1871; Rev. Dr. William M. Taylor, called from Liverpool, 1872 to 1892; and Rev. Dr. H. A. Stimson, 1893 to 1896. It was Dr. Thompson who was the Congregational pioneer of New York. He was a pioneer who did not find all his enemies in his front, nor all of them, like material enemies, in the morning where he left them the night before. That which wore, and often tore, his spiritual nature was a subtle something that told him what others thought of him and of his denominational pretensions. And that something rarely told him agreeable things. Indeed, it told him that he and his denomination were intruders in New York. Writing to New Haven friends during the years immediately around the half way mark of the century, he mentioned his loneliness, his craving for companionship and his weariness at standing so long alone. As late as 1855 he acknowledges a cold courtesy, but sighs over the prejudice in New York against Congregationalism in general and the tabernacle enterprise in particular.

Two incidents and a few figures, the latter to show upon what a solid material basis Mr. Jefferson is asked to build, may complete this record. In 1852 the tabernacle had occasion to issue a letter of dismissal addressed to the First Presbyterian Church of Mobile, and in the letter the opportunity was taken to say something—it was a very discreet something—on the question of the Christian Church and slavery. If conviction were admirably veiled in the letter that went to Mobile, "Mind your own business" was

no less admirably concealed in the Talleyrand-like answer.

Dr. Thompson wanted a Congregational periodical in New York. He searched long for some one to found it. Finally one evening Mr. S. W. Benedict, a guest at the parsonage, said, "Doctor, if you want to see a Congregational paper in New York you must start it yourself, and I will help you." In two weeks the first number of the *Independent* appeared.

Since 1871 the Tabernacle Church has contributed to mission and charitable causes \$625,000. Besides this, and during the same time, it has contributed toward its own support, toward its debt and toward Bethany Mission \$900,000. During the same period the women of the church have contributed to mission work, in money and boxes, \$89,000. E. M. C.

## Mr. Jefferson's Installation

Ignore the fact that the cold April rain without refused to cease falling. Imagine a warm interior, where were assembled representatives of the churches, to whose ears had come good reports and who were now present with lively anticipations to have those reports confirmed. Such was the scene at the Broadway Tabernacle Church council of Tuesday afternoon, April 19, called to examine and, if all were well, to assist in the installation service of Rev. C. E. Jefferson. And not only was all well, but it proved one of the most remarkable councils ever held in New York—one that easily rose to the level of all the wonderful history of the tabernacle.

Two features made this council memorable. One of these was the very personal statement read by Mr. Jefferson in place of the usual doctrinal statement. This reading consumed fifty minutes. But all were delighted, not wearied. The other was the installation prayer, offered by Dr. Clapp. It made all conscious of the power of the Holy Ghost, so feelingly invoked. All the beauty, the tenderness, the power, which scholarship, a great heart, a noble spirit and a ripe age command were in it. Dr. Clapp came from the bedside of his life helpmeet to offer this prayer, and it brought a blessing to all.

It was the feeling of Mr. Jefferson that something out of the ordinary would best serve the time and place of the examination. He said that wise men are not agreed upon the value of the usual statements made on such occasions. He had no wish to do an extraordinary thing merely for the sake of doing it, but believed that the circumstance might be utilized for a specific purpose. So he prepared and read a page from his personal history. It was modest in its references to himself, not wanting either in humor or pathos, discriminating in its analysis of the influence of beliefs, of customs and of men on his mind and motives, and from beginning to end of fascinating interest. He began with his early life at home and traced his religious experience through the church in Cambridge, O., and through his college course, his life as a teacher, his career in the law, up to the day he heard Phillips Brooks preach in Trinity, Boston. He was doubter, skeptic and Unitarian. He told of his passing from law to theology in the same institution, and said that he went to Chelsea with three resolves: (1) to stick to his own business and not permit his strength to be dissipated; (2) to preach the Bible; and (3) to feed the people by giving them Jesus Christ, the bread of life.

The deity of Christ is the center of theology. If he did not believe it to be, he would not be a preacher, since he would have nothing to preach. He had no fear of the so-called "higher criticism," but rejoiced in it, believing it to be one of the movements of the nineteenth century in which God's Spirit is especially conspicuous. Nor had he fear of pro-



## In and Around Chicago

bation after death, evolution or any other supposed heresies. The only heresy he feared was the heresy of not loving men. He had learned to place emphasis on character and on the social side of Christianity. He closed by saying he had not come to New York expecting to do anything spectacular or to say anything unparalleled, but simply to tell, with simplicity and earnestness, to all who are willing to listen, the old, old story of Jesus and his love.

The statement was so frank, clear and sincere that all hearts were won, and the voting which followed was the merest form. All present not only voted affirmatively, but pleaded for time to say in emphatic words that they had never heard the like before. Indeed, so unusual was the paper that men who heard it talked of it next day, and wrote to its author by every mail for copies of it. These requests for copies may not be granted on account of its very personal character, but Mr. Jefferson, in response to a persistent demand, read the paper to the congregation at the prayer meeting last Wednesday evening.

The central thought of Dr. Behrends's sermon was the deity of Christ and the power of his church. He took for his text the verse beginning "Thou art Peter," and, supplementing it with incidents in Broadway Tabernacle history, he preached a hopeful, helpful, rock-grounded sermon on the truth of the statement that the gates of hell should not prevail against that which was planted on the rock Peter. He pointed out how Channing and Parker, Arius and Socinus tried to get along without Christ, and how all failed.

The address of Dr. Lyman in extending the hand of fellowship was a scholarly presentation of its significance in Congregationalism. The words which possessed the most transparent charm of the evening were those of Dr. Meredith in his charge to the pastor. They were informal and brotherly. He said the saints in New York were very like the saints in Chelsea, and the sinners here like those everywhere. He told Mr. Jefferson to do in New York what he had so successfully done in Chelsea.

The spirit of the council was ideal. The Christian fragrance of it has already been felt in every church in Greater New York, just as the fragrance of the beautiful pinks which adorned the supper table that night in such quantities was felt in every corner of the tabernacle. A pleasant incident was the presence of a delegation of thirty-two of the friends of Mr. and Mrs. Jefferson from the congregation in Chelsea.

The English press of Canada, Australia, India, Singapore and Hong Kong all join in expressions of admiration and sympathy for the United States in its conflict with Spain for the right of Cuba to independent home rule. The *London Times*, "The Thunderer," says: "As the Americans have been stirred up to interference by feelings which have again and again prompted serious action by Great Britain and with which English-speaking people here and in our colonies sympathize, so will they carry on the contest in the Anglo-Saxon manner. They will probably make mistakes, as we almost invariably do, but with them, as with ourselves, mistakes only serve to increase the dogged tenacity of purpose which knows how to convert mistakes themselves into stepping-stones to success. Whether the struggle be brief or protracted, there can be as little doubt of the result as of the direction in which lie the sympathy and the hopes of the English people." The *Telegraph* (London) says: "Spain has failed to maintain even the elements of a civilized government. Had Great Britain been in the position of America it may be frankly doubted whether our patience would have lasted as long. These facts must be borne in mind."

### Which First—Society or the Individual

Last Monday the regular ministerial meetings except that of the Methodists were merged in a session of the Social Conference, held under the auspices of the National Christian Citizenship League. The subject, The Relation Between Individual and Social Salvation, was discussed in a paper by Prof. E. D. Burton of the University of Chicago. He sought to give the position of Christ, and, while recognizing the fact that Christ came to found a kingdom which must needs have subjects and be governed by principles, he recognized with equal clearness the fact that the kingdom is composed of units, or individuals, who must be regenerated and brought into sympathy with Christ before they can enter into his kingdom. Some present thought too little emphasis was laid on the salvation of society as a whole and too much on the individualistic side of salvation, but no one denied that the conversion of the individual, in order that he may act as leaven in society, is indispensable. The paper was thorough, well balanced and satisfactory.

### The Social Conference

The conference was in session from Saturday until Monday. A paper was read by Prof. Albion W. Small on The Poor Man's Weakness and the Rich Man's Strength, and another on The Effect of Private Control of Public Utilities on Government and the People by Mr. N. O. Nelson of the Nelson Manufacturing Company, St. Louis. President Gates of Iowa College gave an address on The Outlook for a Democracy in America. Sunday evening President Gates and Mr. Nelson spoke in the University Congregational Church, and Professor Herron in the Methodist Church at Woodlawn. Professor Herron spoke again Monday on Competition or Love, and with more calmness and acceptance than usual. By many the paper was regarded as one of the ablest which he has ever read. That he believes love to be natural law rather than competition it is unnecessary to say. Rev. Gustavus Tuckerman of St. Louis defended the thesis, The Greatest Enemy of Christ and Humanity, Not the Saloon But Pharisaism.

### The Congregational Club

In sharp contrast with the spirit which prevailed at some of the sessions of the Social Conference was that of the brethren who met Monday evening at the Palmer House to listen to Dr. Michael Burnham of St. Louis on the Christian Church the Safeguard of Society. He was heard with great delight and his position, that the church as organized by the Lord Jesus is the only body in which he has promised to dwell, warmly indorsed by all those present. His address was able and thoroughly Scriptural in its argument. Rev. C. M. Southgate of Auburndale, Mass., who has supplied the First Church for two Sundays, made an effective address, as did also Dr. Noble, who dwelt upon the necessity of rallying to the support of some of our great centers if we are to hold what we have gained and make the progress demanded. Dr. Burnham gave Chicago all the credit she deserves for planting churches within and without her limits, and considerably more than those resident here and most familiar with its needs would venture to claim.

### Dismissal of Rev. W. H. Manss

The council called to terminate the relation between Mr. Manss and the Church of the Redeemer met April 29, and voted unanimously to confirm the action which he and his people had already taken. The council expressed its deep regret at parting from Mr. Manss and commended him without reserve to the churches. Few young men in the brief period of two and one-half years win more friends among their ministerial associates. He goes at once to Lincoln, Neb., to supply the First Church for six months, or during Dr. Gregory's absence abroad.

### The War Spirit in the Pulpit

Judging from extracts from sermons which appear in the Monday papers every minister in Chicago is in favor of war and ready himself to take up arms against Spain. It ought not to be forgotten that those who have counseled peace, or been earnest in defense of the President, are not reported in the papers. For some reason the policy seems to have been to print only that which breathes the war spirit and this, too, with a sort of implication that those who want to go slow are "peace at any price men," and are not to be heard.

### The Reorganized Council

The sweeping democratic victory at the recent aldermanic election has been used to appoint committees on the principle that to the "victor belong the spoils." Ten of the chairmen of the new committees are saloon keepers. John Powers remains at the head of the committee on finance. Saloon keepers are at the head of the committees on schools, police, and elections. The care of railroads, the streets, licenses and of the fire department is in their hands. Yet it is said that a great gain has been made in the character of the men elected this year, simply because in some instances pledges had been given to vote for the repeal of the Allen law, and against the granting of franchises without a sufficient compensation to the city. It remains to be seen how these pledges will be kept. At any rate the control of the city is now in democratic hands and in the hands of those with whom a democratic mayor is not fully in sympathy.

### Congregationalists and Universalism

Some papers report that the Congregational ministers of Chicago have been discussing the subject of universalism this winter and that some of the leading men in Congregational pulpits are inclined to accept it in a more or less guarded form. Certainly there has been no general discussion of this subject at the Ministers' Meeting, or at any associational meeting. The only ground for the report is the fact that in a single paper words from Dr. G. A. Gordon's book were quoted, not as expressing the opinion of the person quoting them, simply as indicating a trend of thought, to the effect that "the success of God means the salvation of all men, and even in hell the fire may burn and the worm gnaw in the service of eternal grace." It seems to be forgotten that the elder Hodge used to say that it is inconceivable that God would not pardon a penitent sinner even if he repented in hell. But neither he nor his followers thought themselves Universalists, although advocating the widest possible application of divine grace. Notice has been given by Rev. E. S. Carr of Stillman Valley of his purpose to introduce, during the meeting of the State Association, to be held in the Union Park Church, Chicago, May 16-19, a resolution affirming that universalism is not a doctrine of the Congregational churches. As the basis of our union of the churches in this association disclaims anything like universalism, it would seem to be unnecessary to ask for any action on that article of our creed.

### The Summer Session of the Moody Bible Institute

Dr. J. M. Gray of Boston will hold a prominent place among the men who this summer are to give instruction in the Bible Institute. The regular work of the institute will proceed as usual in addition to Dr. Gray's special courses. The doctrinal teachings of the Bible will be presented by Dr. R. A. Torrey, while a missionary and Bible history course will be given under the direction of Mr. W. R. Newell. Special attention is paid to singing, with such eminent instructors as Professors Towner, Howells and Coffin. Inquiries as to the course may be made of Mr. Moody.

Chicago, April 23.

FRANKLIN.

## THE HOME

### My Lady Spring

BY GRACE DUFFIELD GOODWIN

The small blue heralds of the grass,  
With noiseless note of welcoming,  
Stand ready near the tented fern  
To greet My Lady Spring.

She passes down the woody ways,  
Whose lazy brooks awake and shout,  
And smiles when sudden marigolds  
Fling loyal banners out.

The cool, brown earth beneath her tread  
Grows warm with hope of suns to be,  
And opens dim, long-dreaming eyes  
Drowsy with mystery.

And, bound in chains that never fret,  
Among her cheerful captives move  
All human hearts that loyally  
Pledge truth to Spring and Love.

### The Smallness of the World

BY KATE UPSON CLARK

An illuminative incident has recently occurred in a fashionable woman's club in Chicago. The name of a prominent and wealthy woman was proposed for admission. It was promptly blackballed by two members. One of these explained that she had stayed at the same hotel in Vienna with the candidate, and had been treated by her with positive rudeness. The other lady who dropped a black ball had had a similar experience in crossing the ocean with the candidate. Thus a failure to behave like a lady and a Christian in distant quarters, where she had no idea that she was under the observation of anybody for whose good opinion she should ever care, kept a really pretty good woman out of a Chicago club.

In another case a certain Mrs. H., who occupied a high social position, was walking through the hall of a great White Mountain hotel when she met an elegantly attired woman, who stopped and shook hands effusively with Mrs. H., remarking, "You may not remember our pleasant days together in Cairo, but they are very bright in my memory."

Mrs. H. responded civilly, and bowed to the woman whenever they met in the hall or dining-room thereafter, but it was observed that the new comer was not introduced to the others in Mrs. H.'s party, which was just then the most desirable to know among all those at the hotel. One of this party inquired confidentially concerning the reason for this rather conspicuous "boycott," whereupon Mrs. H. explained as follows: "One morning in Cairo we slept late and were awakened about nine o'clock by loud talking in the square in front of the hotel. On looking out we found that this woman was having a quarrel with her driver. We had met her at dinner and in the parlors. We knew that she was the daughter of a rich and honorable banker in America. She dressed rather too much and spent money too freely, but we had not seen anything else in her to criticise until this morning. Then we were shocked at her conduct. It seemed that the man wished to take one route to a place of interest which they were about to visit, while she wished to take another. The dispute waxed hot and hotter. It did not seem to occur to the banker's

daughter that she could do anything but scold, and scold she did like a fishwife. A gaping crowd collected. We were ashamed for our country.

"At last the party drove off. The man had consented to take the route chosen by his irate passenger, but before noon they returned. They had been tipped over by their driver, who was a thoroughly ugly Arab. Nothing very serious resulted, but this woman was laid up for several days, and nobody cared much. I shall never see her again without thinking what a spectacle she presented out there in the square, standing up in her carriage and storming at that ugly old Oriental. I am astonished that she does not herself seem to recollect it and feel so mortified that she hesitates to speak to anybody who witnessed that scene."

Thus a disgraceful fit of temper indulged in in Egypt reacted upon its victim some years later and 4,000 miles away.

Too many of us forget the smallness of the earth in these days of cheap and rapid transportation and universal travel. We have all seen people doing things in a country town which they would not care to have their city friends know of. Nearly every one feels a freedom in foreign lands which is scarcely justifiable. If higher motives do not appeal to one, the fact should have weight that whatever one does is likely to be seen by some unfriendly neighbor and reported at home to those whom one would least like to have know it.

"Defile not the water of any well," says the old proverb, "for thou knowest not how soon thou mayest drink thereof." Religious principle and the laws of good society are just as binding upon us in Borneo and Timbuctoo as in New England or New York, and he who breaks those laws thinking himself unseen may live to rue it even in this world.

### Seven Great Hymns of the Middle Ages

II. VENI, CREATOR SPIRITUS

BY JANET SANDERSON

None of the great mediæval hymns is more regarded than this. The Church of England has retained it in the offices for the ordering of priests and consecration of bishops, while rejecting all other Latin hymns from her services. An old monk of Salzburg used to say: "Whoever repeats this hymn by day or by night him shall no enemy, visible or invisible, assail." The translation most familiar to us is that of Caswall, a portion of which is found in our hymn-books. It begins:

Come, O Creator Spirit blest!  
And in our souls take up thy rest;  
Come with thy grace and heavenly aid  
To fill the hearts which thou hast made.

I have chosen to accompany this article, however, Dryden's paraphrase, "Creator Spirit, by whose aid," which Warton declares is "the most elegant and beautiful morsel."

This ancient Latin hymn has come down to us as having been written by Charlemagne, but Duffield, in his exhaustive work on the Latin Hymn Writers and Their Hymns, shows that it is found in the writings of Rabanus Maurus, who was archbishop of Mayence and commonly called "the foremost German of his time."

We have no certain knowledge of his birthplace. Some say he was Scotch or English, others that he was French, while still others claim that he was born in Mayence about 788. His father was rich and powerful and served in the wars under the Frank princes. His mother was a fit helpmeet for such a man—a woman of the "most honest conversation."

The boy Raban, "the raven," was shorn of his beautiful locks and clad in dark-colored garments when nine years old and went to learn how to be a monk in the old Benedictine monastery at Fulda, where he toiled patiently and progressed so rapidly as to win the favor of his abbot, Ratgar. Later we find him journeying to St. Martin's monastic school at Tours to study under the great pedagogue Alcuin. After profiting by his instruction Rabanus returned to Fulda, where he established a school which contained the promise of modern education. In fact, he was the real founder of the school system of Germany. He, together with other faithful scholars, taught in the school, developing and enlarging the minds of many pupils who afterwards became famous for their broad and liberal opinions. He wrote a great deal in the way of Scripture commentary and was fond of setting forth the story of the cross in allegory; he would make Scriptural puzzles, anagrams and queer arrangements of verses. He prepared an encyclopedia of human knowledge, furnished a text-book in arithmetic and also an etymology.

The feeble light of his abbot, Ratgar, was becoming obscured by the brilliancy of the teacher. This aroused the abbot's jealousy and proved him a tyrant, for he took the books away from scholars and teachers and did much to hinder the success of Rabanus. But when Louis the Pious came to the kingdom Ratgar was deposed and Egil created abbot in his stead. The school was reopened with greater prosperity than before, the library increased, secular schools were taught outside the walls, for the number of students was greater than the accommodation. When Egil died in 822 Rabanus, by common consent, was invested with the dignity of abbot. For a time things went smoothly enough, but political intrigue finally drove him into exile, and on his return he found another abbot in his place. Later he was elevated to the See of Mayence.

This German prelate opposed the doctrine of transubstantiation, declaring that the participation of the Lord's body and blood in the sacrament is not spiritual but carnal, and asserted the Bible to be a book for every Christian, clear and intelligible as a rule of faith. His motto in all religious discussion was, "When the cause is Christ's the opposition of the bad counts for naught." In 850, when the great famine desolated Germany, the archbishop fed 300 poor people from his own resources, and his heart went out in pity to the multitudes of his flock that he could not aid. A starving woman fell dead at his door one day with an infant at her breast, and he took the little one and cared for it.

During his last years he cherished the educational work of his monasteries, kept his clergy up to the ideal priestly life as defined in his writings, leading



and civilizing the people of his great diocese. He died in 856 when eighty years old and was buried in St. Alban's Church at Mayence, but during the Reformation his bones were transferred to St. Maurice's Church in Halle. After the custom of those days Rabanus Maurus wrote his own epitaph, two lines of which read:

Quick was my mind, but slow was my body through weakness;  
That which I could I have done, and what the Lord gave me.

He has been eulogized as "first among the Germans; a scholar universally erudite, profound in science; eloquent and strong in discourse; in life and conversation he shone as most learned, religious and holy; he was always a prelate dignified, affable and acceptable before God." This is the reputation he had in the past, but to us of modern times he is known and loved as the poet who wrote so happily for his time and ours the *Veni, Creator Spiritus*.

Creator Spirit, by whose aid  
The world's foundations first were laid,  
Come, visit every pious mind;  
Come, pour thy joys on humankind;  
From sin and sorrow set us free,  
And make thy temples worthy thee.

O source of uncreated light,  
The Father's promised Paraclete!  
Thrice holy fount, thrice holy fire,  
Our hearts with heavenly love inspire;  
Come, and thy sacred unction bring  
To sanctify us while we sing.

Plenteous of grace, descend from high,  
Rich in thy sevenfold energy!  
Thou strength of his almighty hand,  
Whose power does heaven and earth command;  
Proceeding Spirit, our defense,  
Who dost the gift of tongues dispense,  
And crown'st thy gift with eloquence!

Refine and purge our earthly parts;  
But O, inflame and fire our hearts!  
Our frailties help, our vice control,  
Submit the senses to the soul;  
And when rebellious they are grown,  
Then lay thy hand and hold them down.

Chase from our minds the infernal foe,  
And peace, the fruit of love, bestow;  
And, lest our feet should step astray,  
Protect and guide us in the way.

Make us eternal truths receive,  
And practice all that we believe;  
Give us thyself, that we may see  
The Father and the Son by thee.

Immortal honor, endless fame,  
Attend the Almighty Father's name;  
The Saviour Son be glorified,  
Who for lost man's redemption died;  
And equal adoration be,  
Eternal Paraclete, to thee!

### The Young Housekeeper

"Emma is always apologizing because she has no curtains at her windows. She wastes enough at the table to buy them."

"Why do I need to keep brushing my trousers?" inquired the same guest of his wife, some hours later.

"Emma's carpets are not swept," was her laconic answer.

"I thought eggs were easy of digestion," the gentleman broke forth, a little later. "Had we anything else for breakfast?"

"Nothing," came the amused answer, "but an egg cooked so is enough to make a well man ill. Emma is a dear child, but a pathetic sort of housekeeper."

So are thousands of other women, all pathetic sorts of housekeepers, coming late, if ever, into an inheritance rightfully theirs from childhood. A wise mother will see to it that her daughters have some practical experience of the

mysteries of cooking and marketing, the direction of the laundry and the care of rooms, so that when the reins fall into their hands they may drive on with safety.

Emma, unfortunately, had no such training. Fresh from college, accomplished, attractive, she soon dreamed the dream of love. "I cannot cook and I do not want to learn," she said, honestly proclaiming her disqualification as a wife.

"We shall keep a cook," was the cheerful reply, "and I can boil eggs and make coffee myself," with which artless equipment the housekeeping began.

Slowly and painfully Emma is picking her way through the consequent disasters. She has ceased ordering nutmegs by the quart or potatoes by the dozen. She has learned with a shock that half the illness, crime and insanity of society is due to avoidable errors of diet; and that the reputation, comfort, intelligence and health of her family depend upon her management of affairs. Wisely she has resolved to study them with the same assiduity she formerly gave to mathematics—that in the end, though it take months or years, the problems shall be solved.

L. E. K.

### A Race in the Chute

BY JAMES BUCKHAM

Baptiste Laplant, returning on snowshoes to the lumbering camp late one January night, was startled and terrified, on coming under a leafless ash tree, to see the shadow of a doubled-up human figure thrown by the moonlight on the snow amid the tracery of bare branches. Baptiste was big and brave, but he had all the superstition and dread of the supernatural peculiar to his race and class; and when he saw that human shadow falling from above him on the snow he dropped the sack of camp supplies he was carrying on his shoulder and uttered a sharp cry of alarm. But a trembling, boyish voice above him put an end to his terror and caused him to look up in amaze.

"O, Baptiste, it is only I! As I came out to look at my rabbit-snares I thought I heard the wolves howling, and it frightened me so I climbed this tree, and in coming down I slipped and was caught on this sharp stub."

Baptiste Laplant put his hands on his great hips and laughed long and loud, but not unkindly. There was nothing but pure amusement in his voice as he looked up and saw that odd child, the cook's assistant, pierced through the seat of his trousers by a relentless stub and hung up by the middle, with feet and shoulders dangling.

"Baptiste, please help me down!" pleaded the boy. "I have tried a long time to pull loose and am getting faint and dizzy."

"Poor child! I will laugh no more," cried Baptiste. He sprang to the tree, grasped its trunk in his bear-like hug, and soon, panting and grunting, got astride of the limb from which the unfortunate boy was suspended, lifted him by main strength from the stub and set him upon his own broad lap for a minute to recover his swimming senses. Almost unconsciously the lad's arms went around the big woodsman's neck and Baptiste made no effort to remove them.

"I am glad it was you who found me, Baptiste," whispered the boy. "You are so kind—the kindest of them all. The others would never have stopped laughing at me, and perhaps would have left me hanging here all night for a joke."

"Poor child!" said Baptiste again. His big heart was touched by the boy's words and his clinging gratitude. "I no tell de odders," he added, magnanimously and unselfishly, for Baptiste loved a laugh and a joke was dear to his heart. "My ol' hooman sew up you' pant an' nobody know anyt'ing about it—hein?"

"O, thank you, thank you, Baptiste!" cried the boy, greatly relieved, for he dreaded the rude, continuous hectoring of the men should they hear of his mishap and what led to it. "If I can ever do anything for you, Baptiste, I will do it if it kills me!"

Baptiste laughed good-humoredly. The idea of this boy doing anything for him amused him exceedingly—this boy who would climb a tree in a tremble of fear if he imagined he heard a wolf howl miles away in the forest. But the lad's gentleness and affectionate manner were something new and grateful to the big, rough Canadian. In his secret heart he hoped that his baby boy would grow up with this same tender, loving, clinging disposition, although he would wish him to be braver and less like a girl.

From the hour when Madame Laplant—less graciously known in the lumbering camp by Baptiste's own pet name of "the old woman"—sewed up the rent in his trousers and added a motherly kiss into the bargain Benny Brown, the cook's chore-boy, was a frequent and welcome visitor at the little log "shack" where Baptiste and his family lived, apart from the rest of the lumbering gang. Benny and the toddling baby boy became the greatest of friends, and the red-capped little Canadian might be seen riding pick-a-back on the shoulders of his larger playmate at all hours of the day when the latter was off duty. It was a great relief to Madame Laplant to have some one whom she could trust with the care of her child at odd times, and she felt, too, that Benny's sweet, kindly, truthful character exercised a good influence over the boy. Privately she assured her husband that Benny must have come of some high-bred family, he was so different from the rough boys one usually meets in the woods, but how he ever drifted to that lumbering camp in the heart of the Maine wilderness she could not imagine.

It was in February that the great snowstorm fell, piling drifts ten feet high even in the narrow clearings in the woods. For three or four days the lumbermen were almost housebound. Finally they managed to clear a path to "the chopping," and the work of cutting and hauling logs to the big chute was resumed. The "chute" was a big trough of planks laid on heavy scaffolding from the lumber camp down the mountain side to the valley below. Instead of hauling logs to the river on sleds they were hoisted into this chute and sent spinning and roaring down the mountain side like great arrows in a groove. By constant friction the inside of the chute had become worn as smooth as glass, and whenever any part of it needed repairing

the men who crawled into it had to exercise the utmost care not to lose their grip and begin to slip, lest they should be hurled helplessly down the steep slope.

At the lumber camp a double flight of broad steps led up to the discharging platform of the chute. How it happened nobody could exactly tell, but one day, soon after the great snowstorm, the little red-capped Canadian boy, while his mother was busily engaged about some household duty, managed to slip away, climb the stairs to the chute and crawl astride of a log resting in the neck of the big trough, all ready to be discharged. The horrified Benny, coming out of the cook's quarters on some errand, saw his little playmate hitching along the log and vainly endeavoring to start it on its trip down the mountain. The child had evidently been imagining what a magnificent coast it would be if he could only ride down hill on one of those fast-flying logs! While Benny, struck dumb and helpless with horror, stood watching him, the little fellow reached the end of the log, turned, hung his feet over into the chute and began to pull at the log! With a wild cry of warning and distress Benny flew to the stairs and sprang, two steps at a time, to the platform above. But alas! too late. Just as he reached the platform the boy slipped in the polished trough, lost his hold on the log and began to slide, screaming, down the incline.

In the space of a second every possible method of rescue flashed across Benny's mind. He saw that only one thing offered a possibility of saving his little friend—to overtake the child in the chute and throw him over into the deep-lying snow outside. And to accomplish this almost miraculous feat he must have the assistance of some body heavier than his own, whose greater momentum would enable him to overtake the flying little figure in the chute. The log—there was no other way. Instantly the boy struck off the hooks that held the great stick of timber, sprang astride of it and felt the sickening sensation of plunging down into the chute. But he resisted the terrible feeling of faintness that at first assailed him, and as the log went dashing down the trough crawled forward on his belly till his head hung over the forward end of the timber, clutched the rough bark and waited.

In less than a minute's time—though it seemed to him an age—the increasing velocity of the log brought the glimmer of the little red cap within his limited range of vision. A minute more, and he was close upon it. Now for all his strength and skill and courage! Stretching out both hands, he clutched the little figure, and, unmindful of his own great peril, raised it and flung it with a convulsive effort over the edge of the chute. The effort almost threw him from the log, but by a quick motion he saved himself, and clung, gasping, to the rough edges of bark. Then, cautiously raising himself to his knees, blinded now by the terrific speed of the log, and scarcely able to catch his breath in the fierce rush of air, he gave a mighty sideward spring, raising and throwing himself outward on his arms, as one who vaults a fence. He felt that he had cleared the edge of the chute, and knew that he was falling. But there consciousness was blotted out, and he knew no more until dug out of the snow,

twenty minutes later, by the sturdy arms of Baptiste.

"You save my boy! you save my boy!" cried the big woodsman, with tears pouring down his cheeks, as Benny's eyelids trembled and opened for a moment to the blue sky and the blessed sense of life and safety. "O t'ank God! t'ank God! My boy safe, an' you safe too. It was wonderful, wonderful!"

"I would have died for you or little Calixte, Baptiste!" murmured the boy. "I am not brave always. It was only love that made me so."

"Only love?" cried the big, rough Canadian, for once in his life rising to the level of a philosopher. "You have love, you have everyt'ing!"

### Episodes and Anecdotes

Thirty-five sewing-machines are running constantly in Astor Place, New York, for the benefit of the Cuban sufferers. Eight hundred and 1,000 garments a week are records already made. The work is under the immediate charge of Mrs. Mary Lowe Dickinson, secretary of the King's Daughters and Sons.

In France a law has been passed forbidding one to give solid food to infants under a year old without the authority of a physician. The long rubber tubes to nursing bottles are also forbidden under heavy penalties, on the ground that it is impossible to keep these tubes properly sterilized. There would be less mortality among infants if such laws were put in operation on this side of the water.

The New York City Cooking School has had an innovation in the way of men pupils. Through the influence of a philanthropic woman there was formed a class of young men from a missionary training school. They are preparing to go to China, and a knowledge of home cooking is thought to be a desirable part of their equipment. It is said that no class ever enrolled at the cooking school has shown greater enthusiasm in the work or made more rapid progress.

The Emanuel Sisterhood is a unique organization of Hebrew women in New York for charitable purposes. It is a religious order without conventual life or a distinct habit, numbering at present about 150 members, who have consented to devote a part of their time, usually at least two days of each week, to personal service for the unfortunate. In connection with the organization is a sort of social settlement, where a few members reside and which is the center of relief work for friendless Hebrew women.

An interesting story is told in regard to the author of Alice in Wonderland and some Boston schoolgirls. A school paper, *The Jabberwock*, was sent regularly to Lewis Carroll, who interested himself in it and its young editors. But in one number there was thoughtlessly reprinted an anecdote in which playful use was made of some of the words of our Lord. Instantly the author of "the most excellent fooling in the English language" administered a pointed rebuke, which was a lesson in reverence for the Scriptures the girls never forgot.

A bust of Mrs. Mary A. Livermore is to be unveiled at the reunion of the Shurtleff School Alumni Association, to be held in the school hall at South Boston on May 4. The bust is the work of Miss Anne Whitney. When this artist's statue of Harriet Martineau was finished for Wellesley College, the city fathers refused to allow an exhibition of it on public ground because it was the statue of a woman. Mrs. Livermore has lived to see a decided change of sentiment. The new bust will rest on a bracket opposite one of Lucy Stone, which was given to the school two years ago, and was the first bust of a woman that the city of Boston consented to accept.

### Closet and Altar

*Turn you to the stronghold.*

For though that which is called heaven would serve some, yea though God himself was out of it, yet none but the God of heaven will satisfy a truly gracious man; it is God that the soul of this man thirsteth for; it is God that is his exceeding joy.—*John Bunyan.*

How hard it is to feel that the power of life is to be found inside, not outside, in the heart and thoughts, not in the visible actions and show, in the living seed, not in the plant which has no root! How often do men cultivate the garden of their souls just the other way! How often do we try, and persevere in trying, to make a show of outer good qualities, without anything within to correspond, just like children who plant blossoms without any roots in the ground to make a pretty show for the hour.—*Temple.*

Personal relationship cannot be maintained in crowds. The Master and I alone, must be a perpetual need, and for its realization opportunity must be made.—*G. Campbell Morgan.*

Open our eyes, thou Sun of life and gladness, That we may see that glorious world of thine! It shines for us in vain, while drooping sadness Infolds us here like mist. Come power benign! Touch our chilled hearts with vernal smile, Our wintry course do thou beguile, Nor by the wayside ruins let us mourn, Who have the eternal towers for our appointed bourne.

—*John Keble.*

Prayer is an act both of the understanding and of the heart. The understanding must apply itself to the knowledge of the divine perfections, or the heart will not be led to the adoration of them. It would not be reasonable service if the mind were excluded.—*Hannah More.*

Grieving over our imperfect prayers is a prayer in itself.—*St. Augustine.*

No eloquence in the world is half so full of meaning as the patient silence of a child of God. It is an eminent work of grace to bring down the will and subdue the affections to such a degree that the whole mind lies before the Lord like the sea beneath the wind, ready to be moved by every breath of his mouth.—*Spurgeon.*

O thou whose eye is over all the children of men, and who hast called them, by thy Prince of Peace, into a kingdom not of this world; send forth his Spirit speedily into the dark places of our guilt and woe, and arm it with the piercing power of thy grace. May it reach the heart of every oppressor, and make arrogance dumb before thee. Let it still the noise of our strife and the tumult of the people; put to shame the false idols of every mind; carry faith to the doubting, hope to the fearful, strength to the weak, light to the mourner; and more and more increase the pure in heart who see their God. Commit thy word, O Lord, to the lips of faithful men, or to the free winds of thine invisible Providence; that soon the knowledge of thee may cover the earth as the waters cover the channel of the deep. And so let thy kingdom come through Christ, thy Son. Amen.



## Mothers in Council

### FIRST NATURE LESSONS

A few weeks ago I heard a little fellow say to his mother, as he looked earnestly at some plants sent him for Easter, "Do they grow, mamma?"

I listened for the answer. "Yes, dear, they grow." The tone was sweet and motherly, but the question was not answered to satisfy the inquiring mind.

Presently another query followed, "How do they grow?"

I looked up in hope of catching the answer before it was uttered in words, but I knew before she spoke that again there would be disappointment. I saw no interest, no enthusiasm in her face, and so I was not surprised to hear the laconic reply: "Just as all plants grow, dear. Go and let nurse dress you for your walk."

It was pathetic to see the interest die out of the face, the sensitive mouth droop at the corners, and the absolute indifference with which the little fellow slowly left the room and prepared to go out of doors, where on every hand the same question would meet his awakening mind.

This is not an unusual case. The mother simply did not know her child well enough to realize that he was arriving at the period when he was questioning his entire environment, asking the why and wherefore, first to himself and then to the one who above all others should be able to tell him in an interesting way the wonderful mysteries of life. If this mother had told the story of the tiny seed, put into the earth long before Easter-time, watched over carefully by the gardener, placed in the sunniest windows of the greenhouse, until at last a tiny green leaf appeared, she would have in a few words not only answered the child's question but have established between him and herself a ground of common interest.

A mother need not be an expert in natural history to instruct and develop a love for these things in her children. A few simple truths once mastered afford a good working basis, and one can keep constantly adding to the nucleus thus formed. *Seaside and Wayside* by Julia McNair Wright, *Outlines of Lessons in Botany* by Jane H. Newell, *Little Flower People*, and *Miss Jane Andrews's* charming books are all helpful and suggestive, but best of all is it to go out with the children into the woods and fields and let nature speak both to you and to them.

If they bring you the beautiful golden blossoms of the dandelion, watch till you come to a plant that has not yet blossomed, and, with the little ones around you, kneel down on the grass and tenderly draw the leaves apart, showing the buds nestled together, "biding their time," in the pretty green nest that the leaves make for them. Then tell the children, or, better, draw forth from them what a wonderful thing it is that so much color, such a large, fluffy flower should be folded in that tiny green bud. Ask them if they could fold it back again as it was before. Could any one? Ask also if any one could make those buds unfold into the flower. This will make an opportunity of impressing upon the children (and this may be done at a very early age) that all life is one and the same, proceeding from one Source, only manifesting itself in different ways. Let the child on his knees beside the dandelion see God in nature, and he will at once begin to recognize his relation to all life about him.

For instance, after talking with him about the life in the plant, say: "Life helps you and me to talk, to walk, to see; the same life causes the bird to sing, the squirrel to leap from bough to bough, the leaf buds to burst forth on the branches of the trees and the crocus bulbs to send up the tiny green blade." In this way there is suggested to the child's mind the great universal Life underlying

everything, and he will begin to feel himself a part of God's universe, instead of a being quite above and distinct from it. The spirit of brotherhood will be developed, a love for every living thing. Even the caterpillar in his path, that might be trodden carelessly under foot, will be protected and helped; nothing can be repulsive to him, nothing can be unworthy his care and interest.

This season, when all nature is awakening, offers a favorable opportunity to call attention to the protection that growing things have received during the severe cold of the winter. Early in the spring the wrappings of the buds can be well shown. Ask the little ones, "Who wrapped them?" and why, and make it very real by the illustration of mamma wrapping the baby in the softest of blankets and her constant care to keep it from cold.

When the time for seed planting comes let the children soak the seed, and then open it and see the embryo sleeping within surrounded by the albumen, which can be easily explained as the food provided by the loving Father until the plant is able to take its nourishment from the ground. Take a seed similar to the one examined and place it in an open-mouthed glass jar full of earth, having the seed close to the glass that the changes may be watched. Plant seeds of the same kind in the garden or flower bed; then the children will, by watching the seed in the jar, know exactly what takes place under the ground where no one can see. Beans, peas, squash and corn are excellent specimens to work with, and the morning-glory, though small, has the embryo clearly defined.

If possible give the children a few plants to take care of. In our city homes even a corner of the back yard would be appreciated, and in the apartments let the children have wooden boxes or flower-pots in a sunny window. A little responsibility is an excellent thing, even for a little child, and the thought that the baby plant is looking to him for food, i. e., water and sunshine, will create a love, not only for his individual plant, but for all plant life. May we not in this way be laying a stone in the great foundation of character building?

John Ruskin says that "to watch the corn grow and the blossoms set; to draw hard breath over plow, hoe and spade; to read, to think, to love, to hope, to pray—these are the things which make men happy." If we believe this great teacher, then the means for much happiness to our little ones and ourselves is lying at our very door. The summer is approaching with its great opportunities for becoming acquainted with the life about us, and it rests with mothers whether the children by their sides shall enter into its beauties and its mysteries, or whether other hands than theirs shall open to these eager little lives the wonderful book of nature.

ELIZABETH J. WOODS.

### SPANKING RECOMMENDED

I have just been reading in *The Congregationalist* about the little girl who is disobedient. Her mother says that she refuses to obey and will throw herself on the floor and kick and scream. I have known of many children with the same fault, and a most grievous one it is. In the case cited the mother says that she has tried to ignore the evil, tried to love the child into obedience, tried everything but physical punishment, but all to no purpose. I think she has left the best cure for the evil untried. The child needs to learn at once that obedience is necessary, and that kicking and screaming will not win the day. I am not an advocate of corporal punishment when other methods can be employed, but in a case like this, where gentle means have failed, then I do believe such punishment is necessary and effective. A good, sound spanking will do more to cure

such a child than anything else. I knew of a little girl who had the same habit, and her mother, after trying other methods, told her that whenever she kicked and screamed she would surely be spanked. The punishment always followed the offense, and it was not long before the child was entirely cured of the habit and obeyed in response to gentler methods. There is so much talk of love these days that many parents are allowing their children to grow up disobedient and lawless: love must sometimes be severe in order to be kind.

G. E. W.

### TIE HER FEET

If M. E. A. is looking for a long and learned treatise on child training, my suggestion may seem futile, but if she really would like a "tested recipe," as the cook-books say, I feel sure that the following plan will prove as helpful to her dear three-year-old as it did to mine. Take a six-inch strip of soft cotton cloth and bind it lightly, but firmly, around those small ankles, following every renewal of the "kicking and screaming" with this treatment, and you will be surprised to find "unconditional surrender" in short time. Let the little one understand that the ankles will be freed the instant she is quiet, just as surely as you will bind them at any sign of kicking. The broad band makes it absolutely impossible to hurt her and the gentle winding cannot impede circulation.

That ugly, misused word "discipline" often frightens mothers from methods which would be truly wise in guiding their children, for since the primary meaning of the word is "to bring into a state of control," we are shortsighted indeed if we withhold its influence from even the wee lads and lassies. We long to see our daughters growing to be strong, self-controlled women and our sons pure, noble men, but such they never can be unless the mothers are careful to "discipline" systematically, constantly, lovingly. S. A. F.

### OLD BACHELOR ADVISES

If the Mothers in Council will allow, an old bachelor would like to respond to the request of M. E. A. in your issue of April 14 for a suggestion as to the management of her little girl during occasional fits of unruliness in temper. Circumstances have given me the privilege of a good share of the company of children, and among my frequent callers was a little fellow of about the age of the little girl over whom your correspondent is perplexed. Occasionally when he could not have his own way this young gentleman would fling himself down on the floor and bawl. As I had no authority I had to trust to my own resources in the case. Presently he heard sounds proceeding from his own level and looking around saw over 200 pounds of humanity sprawling on the floor in his own position and making nearly as much noise as himself. His passion disappeared in the surprise instantly, and both rising together, when I sat down he was standing between my knees coaxing me for something as kindly and calmly as he had been furious a minute or so previous. A second time and a third this happened, but before rising this last time he looked round for a stick he had been playing with and as I divined his purpose I was up and out of the room before he found it. After that when his feelings were getting the better of him he would run to the door and get out until he cooled off, and even that has yielded to a very good self-control. Forget dignity for a minute or two, let the children see how they look themselves and that they cannot do anything you cannot do. Keep a serious face over it while the battle is on and you will be able to laugh with joy over the victory that supremacy in resources will enable you to win without resort to the rod.

OLD BACHELOR.

## The Conversation Corner

**L**AST week, you remember, we had a symposium—as the big folks say—of letters from children just nine years old. The letters left on my desk were put together in a package, tied with a green string, labeled *From little children not nine years old*, and laid in the Corner drawer. I have taken them out now, and will read them to you in the order of age. The first one must be, I think, the little girl's first letter. I am sure that the Despotism Foreman—who is very kind of late—will let the small letters and capitals remain, or *stet* them, as he calls it, even if the "keen-eyed proof-reader" has marked them *cap* and *l. c.* (which means "lower case," that is, small letters).

NEBRASKA CITY, NEB.

*Dear Mr. Martine:* [She calls you *Mar-tine*—long i.—PAPA.] I have seen the picture in the corner [the prize picture] I saw a little girl and a grandmother will you send me some pictures and I am my papa's little Darling and Name is Hattie F. and I am five years old and I am just going to school this year answer my letter in papa's paper he has been reading it Before I was Born I was Born in Providence R I

[*Oral P. S.*] I am a new girl in Mr. Martine's letterers, because this is the first letter from Nebraska City, ain't I, papa?

Her reverend "papa" put in some other explanations, but they were entirely unnecessary, for I tell you (very confidentially) that I read and understood her letter far better than some which I receive from grown-up and highly educated people! Of course I sent her a certificate and a sheet of Scrap-Book pictures.

LINCOLN, MASS.

*Dear Mr. Martin:* I am a little girl only six years old. I have a dog. Anna has a cat. Beth has a raccoon. Papa caught the raccoon in a ditch last summer. He is quite tame. Please name my dog.

RUTH A. W.

You have quite a family zoo! Probably you have named that dog before this time. If not, and if that middle initial stands for *Alden*, as I suspect, would it not be a polite thing to call him *Captain Standish*? Or name him for your very great-grandfather, *John [Alden]*; then, if he asked for a bone, you could say: "Why don't you speak for yourself, John?"

*Dear Mr. Martin:* Ruth and I thank you for the certificates. I study arithmetic, geography, spelling and language. I like to hear the stories in the Corner. Mamma has read the Foster's [Story of the] Bible through to us more than once. Mamma would like to know whether the Bible with the Revised Version or the King James Version will be in general use in the future.

ANNA W.

Did she read the article on the Revised Version in *The Congregationalist* of Jan. 3?

ORANGE, MASS.

*Dear Mr. Martin:* I have four brothers. I would like to be a Cornerer. I am eight years old. I go to school in the third grade. I will send you — for Tommy. Herbert C. [of Connecticut] is my cousin. Did you know my grandfather?

CHARLOTTE K.

Certainly. I suppose the brothers take the place of dogs, cats and raccoons.

I did not notice what letter was to come next, but it tells also about an eight years old Cornerer, about four boys in place of pets, and about the youngest Cornerer of all! You will see that it is a second letter from the Nebraska girl:

*Dear Martine:* I got your letter and pictures. My brother Robin is eight years old today. We have got a baby since I wrote you. Papa wants him called Henry Martin. We do not have a cat nor dog but we have four boys and two girls. They beat cats and dogs.

HATTIE F.

I am sorry that those boys beat the cats and dogs—do you not think that is cruel? I am glad you think of giving that young Cornerer such a good name—let me know if you really do name him that!

HARTFORD, CT.

*Dear Mr. Martin:* As I was going to see a friend, I passed engine house No. 5. I heard

## Corner Scrap-Book

FOR THE OLD FOLKS

Some of the Old Folks seem quite young! In addition to the man of eighty-four, in the Scrap-book column of April 7, sliding down hill, here are letters from two others:

ILLINOIS.

... I celebrated the first week of my seventy-eighth year by cutting down two large oak trees, one of them, as shown by the rings, about 150 years old, and now it is my pleasant daily recreation to make them up into wood for an open grate fire.

H.

BERKSHIRE CO., MASS.

... For exercise I saw wood. In cold weather the rooms, except the kitchen, are heated by coal, but we burn wood all round in moderate weather, and I saw all of it myself. Please bring along a man eighty-six years old, and I would like to saw wood with him for a while! I sit in the Conversation Corner every week.

D.

I will give this gentleman's address to any octogenarian member of this department who wishes to accept the challenge. By reference

to the Year-Book and by other means of knowledge I feel very positive that both of these writers are Congregational clergymen, which argues well for the longevity of that class of men. Yes, for here is still another from a Wisconsin minister, who, according to my "guess," is about eighty-three years old.

... When were fires first made (outside the pulpit!) in churches? None in colonial days, but how soon after? First in Rutland, Vt., 1821-22; at Woodstock, Vt., in 1827 or later, although there was a pocket stove there in 1823, with a pipe out of the gallery window. A flutist was admitted, but his breath and voice froze in the flute so that it could not even "reverberate." J. D. B.



"THE DOLLS' TEA-PARTY"

the gong strike, 1-2-3-4, 1-2-3, which meant 43. The driver of the hose cart gave a loud whistle, which brought the horses back from exercising. The horses evidently knew what it meant, because they turned around and galloped back. Soon I heard the clattering of hoofs. In a few seconds they were all ready to start to the fire. I have been very much interested in the Conversation Corner and would like to become a Cornerer. I am ten years old.

MEADE U.

Just about the time I got that letter I heard our fire alarm strike, 1-2-3-4, 1-2, which meant 42—one less than Meade's fire! A few minutes ago I heard the alarm again. It struck 1-2-3, three times over. What box could that mean? Was it 333? That is my post office box! But Sarah Noah said it was a signal for "no school" this afternoon—on account of the rain. Do you think the children will be sorry or glad?

Now that we have struck ten we will stop and save room to say that the picture was taken in Sharon, Vt. Ned is seven, and Marie is four and a half, but the lady who sends me the picture does not say how old the two little guests are, nor the baby in the carriage! I think you can tell all the rest about it.

Of course I cannot remember back to ante-fire days, but I do remember the good old ladies bringing their "foot stoves" to my father's house on Sunday noon, to replenish them with hot coals for the afternoon service. I have looked in all the town histories in my library, and find very little about the matter. In Temple, N. H., stoves were not introduced until 1828 or 1829. At Haverhill, Mass., a stove was "erected in Mr. Dow's pew" in 1813, but it did not answer expectations, and was disposed of two years later and artificial heat not introduced again until 1821. At Andover, Mass., stoves were ordered placed in the meeting house in December, 1820. Even those very interesting articles of Senator Hoar (how remarkable that he can write such nice things for boys, and then deliver in the Senate chamber such a noble speech as that I have just read!) in the *Youth's Companion*, on his boyhood in Concord, say nothing about fires in church, although he describes the old-fashioned fireplace at home. Perhaps some of our Old Folks may have frozen memories of their childhood in cold meeting houses which will help answer our correspondent.

WORCESTER, MASS.

In response to query in the Corner Scrap-Book for Feb. 17, Helen Hunt Jackson's "Talks for Young Folks" gives the legend of St. Christopher.

C. F. M.

*Mr. Martin*

*L. H. M.*



## THE SUNDAY SCHOOL

LESSON FOR MAY 8

Matt. 22: 1-14

## The Marriage Feast

BY REV. A. E. DUNNING, D. D.

The last week of the life of Jesus on earth claims more space in the four gospels than any one of the three years of his public ministry. On Sunday he entered Jerusalem at the head of a triumphal procession, as described in the last lesson. Monday he returned to the temple and taught. The parable we are now studying he uttered on Tuesday. More of our Lord's teaching on this day is recorded than on any other day of his ministry. Then the Jews formally rejected the Messiah as their king. He first met their challenge to him to prove his authority [Matt. 21: 23-27]. Next in word pictures he described their rejection of the Son of God. Then in this parable, which is recorded only by Matthew, he showed the scope and success of the gospel. This parable presents to us:

I. *The gospel invitation.* The call to come into the kingdom of heaven is like an invitation to a wedding. No other event in human life is so full of joy as this. The highest love there attains the object of its desire. The complete life of maturity then begins. But the gospel is like an invitation to the most glorious of all weddings, that of the Son of God. That is fitted to kindle men's holiest emotions and satisfies their noblest affections. Those who accept Christ's invitation are not only guests at his wedding, they are collectively his bride. They are delivered from the power of sin, begin to be transformed into his likeness, are brought into the family of God. The gospel is the good news that Christ may be ours for time and eternity. And "in him are all the treasures of wisdom and knowledge hidden."

II. *The gospel invitation rejected.* The crisis of the Jewish nation was at hand. The invitation should not have been a surprise to Jews. They had already been bidden. The prophets had prepared them for the coming of the Messiah. The call of Jesus was, "Come now." The refusal of the Jews and their miserable destruction because of it are the most solemn lessons of history. In them each person may see the possible end of his own life, for this same invitation is extended to us. The crises of our short lives are also at hand. The opportunity will soon be past. Christ's words show us:

1. The invitation is supported by good reasons. It is not new. As to the Jews, so to us, it is not the first invitation. All our lives it has been proclaimed to us. The call comes again today. "All things are ready." Heaven is ready. Jesus is ready. The church is ready. Are you ready? "Now is the acceptable time." This is the fit hour for you to be united to the Son of God in marriage. To many who will be taught by this day's lesson this may be the last invitation of the gospel.

2. The invitation is received by many as unimportant. "They made light of it." The commonest way of rejecting the gospel is by indifference. The farm absorbs the farmer's attention; his merchandise the merchant's. The mess of pottage is more for the moment to the hungry Esau than the birthright to the kingdom. But indifference is easily goaded into persecution. Some cannot get quite out of hearing of the call of God's servants. They want to go to their business or pleasure. But conscience, stirred by the invitation, withholds them. Then "the rest laid hold on his servants and entreated them shamefully and killed them." That the Jews did literally. That many invited guests now do in feeling and disposition. They sneer at God's ministers, deny his church, magnify the faults of Christians. Though they treat the invitation as of no importance, they are eager to excuse themselves from accepting it by shameful treatment of those who give it.

3. Ruin comes to those who reject the invi-

tation. The king is not indifferent to the treatment given to his servants. History shows it. In the case of those Jews the Roman armies were God's messengers. Those murderers were destroyed and Jerusalem was burned up. The opportunity was ended before they realized it. History repeats itself. While men are carousing the Master comes "in an hour that ye think not."

III. *The gospel invitation accepted.* When the chosen nation rejected it, it was offered to the whole world. Every minister, every Sunday school teacher, every Christian disciple, is a servant sent by God with this invitation. The king's house is in order. The feast is ready. All over the world today his servants are saying in his name, "Come to the marriage." "The Spirit and the bride say, Come." "And he that heareth, let him say, Come." And "he that will, let him take the water of life freely." No one is excluded by this invitation. It is extended to "both bad and good." And more persons accepted it last year than in any other year, since Christ came. The wedding will soon be furnished with guests.

IV. *The gospel invitation abused.* This parable takes in at one sweep a vast period of time. The wedding feast is long spread before the marriage is accomplished. The invitation to the Jews and its rejection cover Jewish history up to the time of the destruction of Jerusalem. The invitation to the world covers the present dispensation of the Spirit, the period when the gospel is being preached to all nations. Then the King comes in to greet the guests.

But as each man's interest in all history narrows down to its influence on himself and to his own place in it, so the point of greatest significance in this parable is the personal inspection of each guest by the king. The attention of the whole company is centered on one man because the king's eye is on him. He is there for wholly selfish reasons—to satisfy his curiosity and to gratify his appetite. He has no desire to honor the king, no sympathy with the wedding. He is careless of common courtesies, of everything except his own satisfaction. The wedding garment represents the likeness of Christ, which begins when one surrenders himself to do the will of Christ. That involves the acceptance of Christ's sacrifice for his redemption from sin, so far as he understands it, and his knowledge grows clearer as his experience of the life of Christ increases.

But this man, instead of putting on Christ, had thrust himself into Christ's company. Instead of giving himself to promote the beneficent interests of the Son of God, he had come to appropriate for selfish uses God's feast for the world. By a divine law written in his own nature he was self-condemned: "Whosoever would save his life shall lose it." His punishment was positive, terrible, final. We only know what it was by symbols of outer darkness and of sounds of mourning and agony which issue from that darkness. To be invited into the kingdom of God is not necessarily to belong to the kingdom. The invitation is only the opportunity. That is extended to all. After the call comes the selection, and only those are chosen to remain who by willing surrender to Christ's service have begun to be transformed into his image. "Many are called, but few chosen." "Strive to enter in by the narrow door."

## The Church Prayer Meeting

Topic, May 1-7. Spiritual Strength and Weakness of Moses. Ex. 4: 1-17; 14: 10-14; 24: 12-18; 32: 7-14, 26-34; Num. 11: 10-15; Deut. 32: 48-52.

Fearlessness, leadership, intimacy with God, intercession for the people; timidity, petulance, distrust of God.

[See prayer meeting editorial.]

The road is long from the intention to the completion.—*Mollere.*

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## Progress of the Kingdom

### OUR OWN WORK

**Annual Report of the C. S. S. and P. S.** This is the sixty-sixth annual report. Thirty-four superintendents and missionaries have been employed. There have been more helpers of foreign birth and speech than ever before. Economy has limited the number of assistants, and only about 400 new Sunday schools have been gathered, but 116 suspended schools have been reorganized. The available income has been nearly \$10,000 less than in 1896-7, although contributions have been about \$3,000 more than in that year. The total available resources have been \$61,121.48, the lowest sum for seven years. Yet the society has no debt and the balance on hand is larger than that of last year. The Children's Day offerings footed up \$21,100.58, the largest on record. The largest givers to the society are the Sunday schools, followed in order by the churches, the women's organizations and miscellaneous donors. There have been 2,773 grants of literature, about 500 less than last year. Expenditure has been reduced thus and also in office expenses. The least percentage of curtailment has been in the amount paid for missionary service.

Special help is to be employed this season in Oregon, South Dakota and Nebraska, and Rev. and Mrs. L. L. Wirt are to undertake work, in conjunction with the C. H. M. S., in Alaska. An appeal is to be made to Christian Endeavor Societies to adopt and maintain them. The Publishing Department finds its new title, *The Pilgrim Press*, a help. Last year more than twenty manuscripts were printed, and the first edition of every one already is nearly, if not quite, exhausted. Improvements have been made in the *Pilgrim Teacher* and in the quarterlies. By union for certain objects with the Presbyterian Board of Publication *The Wellspring* has been enlarged nearly one-half with no increase of price; an edition of their Hymnal, with our own imprint, introduction and responsive readings, has been issued; and a book for prayer meetings, *The Chapel Hymnal*, is in press, of which much is expected. The circulation of our Sunday school periodicals is about 650,000, a little larger number than last year. In preparation for removal to the new Congregational House a large amount of old stock is being closed out. The Chicago branch house has sold more books than last year but on the whole has not prospered as much as usual.

**Progress in Bohemia.** Rev. A. W. Clark, D. D., and his collaborators still have discouragements to face, but the worst hostility seems to be over and a solid foundation has been laid for future work. There are twelve churches—with 854 members—fifty out-stations, seven ordained Bohemian preachers and three evangelists. During the past year 101 persons were added to the churches. Church buildings may not be erected but rooms or houses for Bible lectures may be provided. The people contributed \$2,300 during the year. Twenty-nine Y. M. C. Associations are active and prosperous, and rescue and reform work is most promising.

**Jaffna College.** A handsome illustrated pamphlet about this institution, at Batticotta, Ceylon, has been issued. The college enjoys the distinction of being the earliest Christian college started by a popular movement in a heathen land. A majority of its board of directors are natives of Ceylon, but it has a board of nine American trustees. It sustains close relations with the American Board and there seems to be no danger of its lapsing from its distinctively Christian and missionary character. It is doing a very useful work.

### THE WORLD AROUND

**A Burdensome Bequest.** The late J. F. Morton, of Aberdeen, Scotland, a member of the Society of Friends and much interested in all mission work, left the sum of \$1,250,000 to the Moravian Church. It is to be paid in ten

annual installments. The gift is accompanied by the stipulation that it is to be devoted wholly to new work, not to aiding existing missions. This provision is decidedly embarrassing. The impression is almost certain to prevail that ordinary givers may give less for some time than has been their custom, which means grave danger to the present missions. And, even if there be no falling off in receipts, and if the Morton legacy be used as directed, when it has been spent the Missionary Society will find itself with a largely increased and additionally expensive work on its hands and without the ability to carry it on. It is, indeed, a troublesome dilemma for the society. But perhaps Providence has its own plans for the future support of the work, even after its enlargement.

**Supporting Individual Missionaries.** The *Missionary Review of the World* for April argues earnestly in behalf of the "individual missionary plan," i. e., the adoption of a missionary by a church, a Sunday school, or a Christian Endeavor Society, for example, which makes itself responsible for his support, and maintains direct and frequent communication with him. This scheme is not, and is not claimed to be, novel. It has been worked with considerable success in a number of instances. We quite agree with the *Review* that it is capable of much more extensive and remunerative development. Nothing else ever has succeeded so well in really interesting people in the work of missions as this personal element of union, this linking of the attention, prayers and special gifts of a particular church at home to a definite work and worker in the field. In view of the difficulty of raising funds for missions, this plan might well be urged with more emphasis.

**An Opportunity in China.** Great Britain has secured from China a concession which not only is of great political and commercial significance, but also is destined to afford a large and long-desired opportunity for the progress of missionary work. It is the pledge that the Yang-tse River and other internal waterways shall be opened to foreigners next June. The province of Hunan also is to be opened within two years. The Yang-tse valley is one of the important portions of China, and the admission of foreign influences to it will work great changes. It is regarded as one of the most promising fields for missionary effort. Hunan, as the *Missionary Herald* states, has been exceptionally hostile to all foreigners, especially missionaries, and has been the source of the hostile literature which has been so mischievous. When it once learns experimentally the value of missions, it will become a useful basis of operations. An important result of the war between China and Japan already is evident in a considerable diminution of the overweening self-conceit and the conceded supremacy of the so-called literary men. They have much more respect for foreigners than formerly.

**Protestantism in France.** So many Roman Catholic priests are inscribing their names at the Faculty of Protestant Theology in Paris that the existence is apparent of a serious and growing dissatisfaction with Romanism, accompanied by an earnest purpose to investigate the claims of Protestantism. A leading French paper declares that such a desertion from the Catholic ranks never has been witnessed as that now in progress.

**A Baptist Stronghold.** Baptist missions have been specially successful in Sweden and the Baptists now are much more numerous than any other body of Christians outside of the state (Lutheran) church. One result has been the benefit to our own country, largely at the West, from the large Baptist element among immigrants hither from Sweden.

It is reported that a little steamboat about forty-six feet long has been running between the Warm Springs on the east side of the Dead Sea and a point twelve or fourteen

miles north of the outlet of the Jordan. This is probably the foundation of the absurd story published in some religious papers that a steamer was making a daily trip in seven hours from Jericho to the Sea of Galilee.

## Y. P. S. C. E.

### PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, May 8-14. Things My Denomination Has Accomplished.* Eph. 5: 25-27; Ps. 87: 1-7.

Napoleon used to ask when a man was recommended for promotion, "What has he done?" By that question every denomination must be tested. It is not enough to ask how many and how beautiful are its temples of worship, how elaborate its ritual, how orthodox its creed, how firm its discipline. What we most want to know is what it has done for the world, how willing and effective an instrument it has been in the hands of God for the upbuilding of his kingdom. Congregationalism has not done all that it might have done had it been more spiritually minded and more harmonious. It has not, we trust, begun to complete its work, but it can point modestly yet gladly to a few great achievements as stars in its crown.

It has established in men's minds the idea of liberty. It has already caused the embodiment of that idea in institutions, customs, laws. It did Luther's work over again at a time when upon Robinson, Brewster, Bradford and other noble souls a hateful and unbearable ecclesiastical yoke was laid. Risking and sacrificing much, they fought out freedom's battle and secured for themselves and for us the right to decide for ourselves through what forms we shall worship God, what use, if any, we shall make of vestments, who shall instruct us in holy things and what means we shall employ wherewith to do Christ's work in the world. Spiritual freedom and political democracy are close of kin, and consequently our national history is but the record of the working out and the working in of the ideas which the Pilgrims brought over the sea to Plymouth. The American heart has ever responded quickly to the call of freedom. That is why the tyranny and oppression in Cuba are so offensive to us. That is why the thought of the universal brotherhood of men finds lodgment here as in no other nation.

Congregationalism has not been satisfied simply to convert men. It has striven to make them intelligent Christians. Witness the chain of colleges, stretching from Harvard to Pomona and Pacific. Mansfield College, in the midst of Oxford's hoary structures, is another proof. The ripe and thorough scholarship in our divinity schools and in our pulpits, the intelligence of the average Congregationalist man or woman furnish still further evidence. We have never discounted brains, or held that ignorance was in itself a mark of virtue, or that learning disqualified a disciple of Jesus for the best service of him. We believe, with the Psalmist, that "the entrance of thy Word giveth light." So we have helped to keep the Christian religion abreast of the world's best thought, and in many a frontier community, burned over and hardened by emotionalism, we have introduced the heaven of an intelligent, reasonable faith.

We have also stood for progress in Christian activities. The new thing, provided it was the better thing, has enlisted our support. We put our shoulder to the Christian Endeavor movement and to the Evangelical Alliance as soon as they were born. We were pioneers in social settlements. We have given some of our best men and women to the leadership of temperance and prison and social reforms. We have evangelized lands that never before heard the gospel. Liberty, intelligence, progress—these three great human interests have been powerfully fostered by our denomination.



## LITERATURE

## BOOK REVIEWS

## INTERNATIONAL MONETARY CONFERENCES

The author of this volume, Mr. Henry B. Russell, apparently is a sincere but discriminating bimetalist. His work is a permanently valuable contribution toward the elucidation of the truth about that vital financial subject and those collaterally related to it. Nominally offered as a simple historical study, it practically is an argument for bimetalism. It is the more able because of its indirectness. It is not a plea for free silver coinage in the sense in which the term is interpreted by the free silver party in the United States Congress, for example. It is strongly opposed to their theory that the United States might safely undertake to coin silver freely, whatever other nations consent to do, but it argues vigorously that bimetalism is more sound and trustworthy than monometallism, and its statements seem to go far toward proving that this view gradually is coming to be accepted throughout the financial world. Even in Great Britain, the stronghold of gold monometallism, the bimetalists are growing very numerous, have made converts of some of the most influential advocates of gold monometallism, and, partly because of their own difficulty in securing and holding a sufficient gold fund, and partly because of the enormous difficulties which the inhabitants of India have experienced of late through the closing of the mints to silver coinage, the British authorities have gradually conceded more and more to the bimetalists and, he thinks, may be expected, perhaps at no distant day, to surrender the central stronghold of their theory.

The volume consists, in large measure, of unusually detailed, yet not excessive, accounts of the different international conferences on the subject of bimetalism and its relation to national and international welfare which have been held since 1867. In the study of such a history, abounding, as it does, in records of the financial histories of different nations, together with their causes, there is to be gained substantial light on the operation of the two rival systems, monometallism and bimetalism, under an immense variety of conditions. Moreover, most suggestive inferences are possible in regard to the future. The mistakes which the advocates of free silver in the United States have made are calmly but firmly pointed out, and they are shown to have been the worst enemies of their own cause. At present we are occupied too much with other subjects, and our financial condition is once more too prosperous for us to feel the impulse due to a sense of danger to consider the subject of this book. But, all the more because we are in a condition favorable to its consideration with calmness and not under the pressure of eagerness to avert threatening peril which has influenced action in the past, it will be a good time, as soon as the present excitement over Spain and Cuba subsides, to turn public thought once more to the subject.

We are not entirely convinced by Mr. Russell's reasoning, but all students of the theme should read his volume, whatever their predilections may be. They will recognize it as the work of a conscientious, painstaking, candid and well-informed student, whose evident preferences have not blinded him to what is to be said on all sides of the question, and who depends more upon the logic of facts than upon sentiment to justify the suggestions which he offers. For, indeed, he does not attempt to argue his cause directly and positively, but to let history make its own impression. The volume teaches plainly the power of national self-interest, and the benignant philanthropist who expects to see nations adopting any given course because it is likely to benefit the world in a special degree will be disappointed by the revelations here set forth. For example, the course of England in relation to the subject has been not

unnaturally, but constantly and amusingly, self-seeking. She has favored bimetalism enthusiastically for other nations in order that she might occupy the stronger position as a monometallist, and has endeavored in every possible way to beguile them into the adoption of bimetalism, being careful herself to avoid commitment to that theory. But, unless indications are largely at fault, it is becoming a grave question with English financiers whether they can continue long to hold the ground which they have maintained hitherto. Several of the nations have altered their relations to the matter once or twice within twenty-five years, notably France, which at first was inclined to favor bimetalism, then became more conservative, and now is disposed again to look with more indulgence, although hardly with positive approval, upon bimetalism. Yet France probably would not refuse to enter an international bimetallic league, if England, Germany and the United States were to join it.

One thing is made very plain, viz., that the ratio of sixteen to one, which most advocates of free silver in the United States have insisted upon hitherto, is most unlikely to be accepted by foreign nations, who uniformly prefer the ratio of fifteen fifty to one. Another suggestion of the book is that the policy of the advocates of silver in this country ought to be more definite and consistent and should be guided by expert financiers. Again and again the progress of their cause has been suddenly checked by Congressional action, which led the European nations to believe that the United States was about to adopt the free coinage policy in a manner and to a degree which would necessarily postpone the need of accepting bimetalism in Europe for a long time, if it did not also do away with that need wholly. It cannot be too strongly impressed that no one nation can act in such a manner independently of the others with out the gravest risks. All are so closely united by financial ties that the action of one inevitably and seriously affects the course of every other. The United States practically has command of the situation, but it can maintain that position only by realizing it and then by acting with a wisdom and a caution which rarely have been illustrated in our past dealings with finance. It should be noted that most of the silver nations are now seeking to adopt the gold standard, and that Mexico, for example, which of late years has been very prosperous under a silver standard, evidently is reaching the point where her prosperity will experience a permanent check unless her standard be altered.

The author's final suggestion may be found in the following words: "In seeking bimetalism the question for us is not how far England will go for the sake of inducing the United States to reopen their mints, but how long England will continue in its present attitude if the United States stop begging and pleading and voting for free silver and go to work earnestly . . . to secure and to keep gold" [p. 463]. This is expanded in a passage on pages 456 to 459, too long to be quoted in full, but the substance of which may be indicated by the following extracts:

In the interest of international bimetalism this is what the United States should say to England. . . . We have often asked you to enter with us into a bimetallic agreement; your own great colony of India has pleaded with you to do so; your once thriving manufacturers have interceded also. You have always declined lest it should imply a dissatisfaction with your standard of value. For years you have been willing, anxious, eager, that we should open our mints to silver. Your monometallic statesmen have surpassed our own silver advocates in predicting that we could ourselves alone establish a stable ratio between the metals. In your anxiety you have admitted nearly every claim that bimetalism has made, but have still declined to enter into a practical agreement with us. Germany has stood ready, if you would but lead the way, or, if not leading, would simply assent. Now, we have decided to wait till you are ready. France has already acquired a large

stock of gold and can acquire it more easily than you. The United States will now proceed to acquire the precious metal. You are aware of our opportunities in that line if they are improved. We are the largest producers, and the gold from your North American possessions is coming to our mints. . . . The price of wheat will be about a dollar a bushel—other cereals accordingly—and we shall expect you to pay in gold, which must remain our standard of value till you are ready to co-operate with us to secure something better. . . . We have recently increased our tariff in the hopes of a larger revenue, which, we expect, will aid us in keeping what gold we secure and produce. . . . We are not coining silver now, and we do not intend to till there is an international agreement for bimetalism under which your mint stands open to it and the Bank of England treats it as has the Bank of France. . . . If you prefer to send back some of our securities in exchange for cereals and cotton, and can induce your capitalists to part with them for such securities as India or your other colonies afford, we will willingly take them, for they will reduce just so much our necessary annual remittance in interest, and tend in the end to your larger remittances to us of gold. [Harper & Bros. \$2.50.]

## RELIGIOUS

*The Spring of the Day* (Thomas Whittaker. \$1.50), by Dr. Hugh Macmillan, is a companion book to his *The Clock of Nature*. It is a fresh and striking volume of suggestions drawn from the parallel between the morning of the day and the spring of the year and the youth of man. It is addressed to young people and is a tender and thoughtful series of enforcements of spiritual truth, admonitions and appeals. It is exceptionally unhackneyed and enjoyable and ought to make deep and lasting impressions.

*Facts that Call for Faith* [E. B. Treat & Co. \$1.00] contains sixteen sermons by Rev. Dr. David Gregg. They relate to the most fundamental principles of the Christian religion and are plain, practical, logical and effective presentations of truth. There is a certain simplicity, one might almost say homeliness, of style which qualifies them especially to interest plain people. Yet they do not lack high thinking and most lofty motives inspire them all.

*The Topical Psalter* [Curts & Jennings. 25 cents], an arrangement of the book of Psalms by topics for responsive readings, arranged by Rev. Dr. S. B. Warner, is intended to promote the use of the Psalms in public worship, selecting for the purpose those which are richest in the devotional spirit. Some freedom in arrangement has been allowed and the result is a useful and enjoyable book. The impressiveness of this part of the Bible and its peculiar adaptation to helpful service in public worship are made the more plain as one examines these pages.

*The Holy Father and the Living Christ* [Dodd, Mead & Co. 50 cents], by Dr. P. T. Forsyth, illustrates the highest order of devotional thinking and expression. It is exceptionally rich and remunerative in religious suggestion and in the application of spiritual truth to human life. It is the work of an especially fresh and vigorous thinker, and shows the marks of enrichment by wide and profound human experiences. Yet it is not scholastic. It is plain, simple and tender. We are confident that the book will be suitably appreciated by American readers.

*Forty Days of the Risen Life* [Dodd, Mead & Co. 50 cents], by the Bishop of Ripon, Rev. Boyd Carpenter, D. D., is a Lenten treatise, which also illustrates intellectual freshness and spiritual sincerity and power. The author is one of the most justly popular of English prelates, and this little book reveals in a large degree the secret of his hold upon the confidence and affection of his English fellow-Christians. It will be truly helpful to the reader.

*Mr. Arnold's Week of Christian Living* (Christian Culture Press. 35 cents), by A. E. Wattle, is a brightly told story of the resolve

of a worldly-minded Christian professor to be in fact what he claimed to be, of the struggle which resulted and of the influence of his success. It is narrated entertainingly and is timely and stimulating.

A number of Mr. Moody's addresses on the Ten Commandments have been issued with the title *Weighed and Wanting* [Bible Institute Colportage Association, 15 cents]. They illustrate Mr. Moody's well-known plainness of thought, directness of speech and Christian fervor.

## POETICAL

In the *Best of Browning* [Eaton & Mains, \$1.50], by Rev. Dr. James Mudge, more than a score of Browning's choicest productions are reproduced in full together with selected passages from other poems, and these are preceded by explanatory and biographical sketches and suggestions how to read Browning and as to the benefits to be derived from the study of his writings. The type of the body of the book is somewhat smaller than could be wished, but the volume is well edited. Many valuable notes are supplied.

*Rimes to Be Read* [W. B. Conkey Co. \$1.00], by J. E. V. Cooke, contains several scores of poems, many of which have been published in one or another newspaper or magazine and which are genial jingles provocative of smiles and now and then touching the deeper feelings effectively. Most of them are short, and all of them are readable.

## MISCELLANEOUS

*With the Conquering Turk* [Dodd, Mead & Co. \$2.00], by G. W. Stevens, is a lively account of the recent Greco-Turkish war by an English correspondent who accompanied the Turkish army. His experience was picturesque, and he has described it with dramatic fidelity. His book is full of interest and, like the one or two volumes which we have recently noticed describing the same conflict from the Greek side, it represents the struggle as, in fact, more like a succession of scenes from a comic opera than like those of real warfare. Apparently the Turks had one or two able generals and many incapable ones, so that when competent officers issued orders the chances, on the whole, were unfavorable to their being obeyed as they should have been. Moreover, whenever the Turks made an advance they did so with such excessive deliberation that the Greeks had ample time to run away. The Greeks, on their part, almost invariably, in fact, with not more than one or two exceptions, did run away after a brief fusillade and that as fast as they could go, abandoning almost everything of value in their possession. Then the Turks, instead of following them, would sit down in camp for several days, giving the Greeks time to fortify themselves and prepare for another encounter. When the Turks felt like it they would lounge forward for a few miles, and in their clumsy and heavy way would outflank the Greeks and sometimes attack them in front, upon which the Greeks again would fire off some of their ammunition and then run away. The policy of continual retreat on the part of the Greeks naturally gave the Turks the victory in the end. The Greeks must have possessed leaders even inferior to those of the Turks. Mr. Stevens credits the Turkish soldiers with most of the finest natural qualities of the best troops in existence, and if they were properly drilled, disciplined and led they would make formidable opponents, as indeed they often have made. He also credits the rank and file with a virtue which can be attributed to almost no other troops in existence—that of invariable and thoroughgoing obedience of orders. After the capture of a city, for example, being told not to plunder or annoy the population, they obey to the letter, and the stories of ravages and brutality, which popularly are associated with their reputation, are absolutely false upon his testimony, so far as this war, at least, is concerned. Those who have read the narratives describing the war from the

point of view of correspondents among the Greeks need to read this also. It will supplement the others admirably besides being interesting in itself.

Dr. Griffiths's new book, *The Pilgrims in Their Three Homes, England, Holland and America* [Houghton, Mifflin & Co. \$1.25], tells again the familiar story in a very readable and pleasant way. It is one of the most successful books of the sort we ever have seen. The author's skill in popularizing history has been fairly attained and deserves the highest praise. The book should take rank at once with the standard volumes on the subject. We wish that he had omitted some passages; for example, that in the preface alluding to the opposition to the Delfshaven Monument scheme, which in our judgment he has misunderstood and overestimated; and some of his attempts to trace the origin of commendable features of the colonial civilization to the Dutch. Much which he says in this direction is justifiable and timely, but his temptation is to overdo it. He is indubitably in error in the impression which he leaves as to the happiness of the Pilgrim children in Holland. In spite of the probable truthfulness of some of his suggestions on that point, there is another side to the story. Bradford has left us no possibility of denying successfully that the children of the Pilgrims were forced to labor and suffer hardships to an extent which was not only morally but even physically fatal to their best development. Nothing is gained by one-sided statements in regard to such matters, although we heartily acquit the author of any intention to mislead his readers. The treatment which the Pilgrims, old and young, received from the Dutch was tolerant and kindly and in some respects even handsome, but it was by no means, according to their own estimates, that sympathetic and zealous hospitality which the reader of Dr. Griffiths's utterances on the subject would suppose. Nevertheless the flaws in the book are so few and so trifling that they do not seriously diminish its large and lasting value, and all who have special interest in the history of the Pilgrims will thank the author for it.

*Emerson and Other Essays* [Charles Scribner's Sons, \$1.25], by J. J. Chapman, has papers on Emerson, Whitman, Browning, Stevenson and other subjects, and is more than ordinarily engrossing. The author has positive opinions, and is not afraid to say what he thinks very frankly. His characterization of Whitman, for example, which may be summed up, perhaps, in this sentence, "Walt Whitman has given utterance to the soul of the tramp," is as keen and fair as it is striking. His estimate of Emerson is similarly acute and just. His book throughout is that of a peculiarly fresh and vigorous mind, giving its readers honest and permanently valuable work. His essays are among the most rewarding which have appeared in a long time.

## MORE APRIL MAGAZINES

The Electric Transmission of Water Power, Migration, Evolution and Teleology, and the Significance of Language are the subjects of important contributions to the *Popular Science Monthly*. Hon. D. A. Welles continues his study of the principles of taxation, and the monthly portrait is that of Carl Semper, the specialist in zoology and kindred sciences. In the *Christian Quarterly* Rev. W. T. Moore offers a plea for a New Reformation, elaborate and earnest. Dr. Herron's address two years ago last month in the Cooper Union, New York, on Jesus and the Existing Order, which never has been published, makes its appearance here in print. Alexander Campbell and the Christian Baptist is a denominational paper by F. M. Green, and the other important subjects handled are the Greatest Problem of the Church—a practical but not specially original paper—and the problem of the Existence of Evil.

*Donahoe's* supplies its usual pleasant variety of material for the Roman Catholic read-

ing public, and the specialty of this number is the many portraits of distinguished persons. —*The Catholic World* is somewhat more definitely religious and a little less popular, but is thoughtful, able and tastefully illustrated. —*The Sunday Magazine* also is bright and interesting, as usual, and tastefully adorned with pictures. —*Good Words* is as tempting as ever, and Gilbert Parker's *The Battle of the Strong*, its current serial, holds interest more than successfully.

*The Expositor* contains a paper on Judgment to Come, by the late Dr. Dale, the first of a series on the Baptism of Jesus, by Dr. A. B. Bruce, and much other diversified and useful material. —*The Preachers' Magazine* follows its customary course in the way of offering helps to sermonizers and in its familiar variety of departments. —*The Treasury* has a paper on University Settlements which is enlightening and practical, and a portrait of Rev. E. G. Braithwaite of Yarmouth, N. S., and the Congregational church there of which he is pastor. His paper is entitled *The Universal Call to Discipleship*.

*Biblia* keeps the reader up to date in respect to Oriental research, archaeology and kindred themes and is always rewarding. —*The Overland* opens with an account of an ascent of Mt. St. Elias, and its Western flavor is attractive throughout. It contains a complete story, by Johannes Reimers, entitled *Guri Witch*, a Norwegian story of much interest. There is also a good paper on Old Stage Drivers. —*The Temple Magazine* is one of the lower-priced publications, but its contents are admirable. The paper called a Group of Great Artists, with portraits of Burne-Jones, Hunt, Poynter, Watts, Herkimer and others, is alone enough to make this issue a great success.

In the *International* E. H. Glover describes the Monuments of Chicago, with illustrations, and the other contents are gleaned from the Danish, Italian, German and Dutch and other foreign sources and blend into a pleasant composite. —*The Bookman* is as fresh, diversified and entertaining as ever, and that is saying a great deal. —*The Northwestern Monthly* continues its studies in Literary Interpretation, by L. A. Sherman, and deals with American History in general, Municipal Government, Public Library Matters, School Administration, etc.

*The Chautauquan* also has all sorts of instructive and striking papers, one of which contains portraits of the leading New York editors and some accounts of their journals. —*The Kindergarten Review* deals wholesomely with practical and vital subjects and is most attractive to the eye. —*Music* offers a portrait of Franz Rummel and abounds in contributions, news and notes relating to music and has a number of portraits.

## NOTES

—By an error overlooked, which we regret, in our issue of April 7 we spoke of Rev. Andrew Murray's recent little book, *The Ministry of Intercession*, as *The History of Intercession*.

—Prof. David Masson, of Edinburgh, is editing the fourteenth volume of the *Register of the Privy Council of Scotland*, a most valuable and little known collection of historical material.

—Mr. N. H. Dole, of this city, has received a medal from the Shah of Persia in recognition of his variorum edition of the *Babylat* of Omar Khayyam. The accompanying firman is written in Persian.

—Mr. C. F. Lummis is about to start a characteristically Western magazine and is to have as fellow-stockholders and contributors Mary Halleck Foote, Ina D. Coolbrith, John Vance Cheney, C. W. Stoddard and others.

—A new poet, a Jewish tailor, a Mr. Rosenfeld, has written a volume of verse, called *Songs of the Ghetto*, which Messrs.



Copeland & Day are about to publish. It will have English and German pages facing each other. Mr. Rosenfeld is not quite an unknown poet but his reputation never has spread much beyond his own people.

— Dr. George Whitaker of Beverly, Mass., has recently presented to Dartmouth College 150 autograph letters written by Dr. Nathaniel Whitaker and Samuel Occum from 1762 to 1767, describing their experiences in Europe in behalf of the Moor Charity School of Connecticut, which in 1769 became Dartmouth College. They contain matter of much interest, bearing on the Indian fund question, and may enable the college to secure a resumption of the annuity. Their publication would add materially to the early history of the college.

## BOOKS OF THE WEEK

*Ginn & Co. Boston.*  
THE NEW CENTURY SPEAKER. By Henry Allyn Frink. pp. 346. \$1.10.  
CESAR. Book I. Edited by A. W. Roberts, Ph. D. pp. 204. 50 cents.  
POPE'S HOMER'S ILIAD. Books I., VI., XXII., XXIV. Edited by William Tappan. pp. 114. 40 cents.

*Roberts Bros. Boston.*  
THE CRUEL SIDE OF WAR. By Katherine P. Wormeley. pp. 210. \$1.25.  
TENNYSON'S DEBT TO ENVIRONMENT. By William G. Ward. pp. 100. 50 cents.  
THE APOSTLES. By Ernest Renan. pp. 315. \$2.50.

*Pilgrim Press. Boston.*  
RECOLLECTIONS OF A NONAGENARIAN. By J. C. Holbrook. pp. 351. \$1.00.

*Leach, Shewell & Sanborn. Boston.*  
THE PRISONER OF CHILLON AND OTHER SELECTIONS. From Lord Byron. Edited by C. M. Stebbins. pp. 110.

*Citizens' Committee. Cambridge.*  
TEN NO LICENSE YEARS IN CAMBRIDGE. pp. 209.

*Harper & Bros. New York.*  
THROUGH THE GOLD FIELDS OF ALASKA TO BERING STRAITS. By Harry de Windt, F. R. G. S. pp. 314. \$2.50.  
SENORITA MONTENAR. By Archer P. Crouch. pp. 300. \$1.25.

VANITY FAIR. By William Makepeace Thackeray. pp. 676. \$1.50.

THE GOLFCIDE AND OTHER TALES OF THE FAIR GREEN. By W. G. van T. Sutphen. pp. 227. \$1.00.

FOUR FOR A FORTUNE. By Albert Lee. pp. 269. \$1.25.  
SOCIAL PICTORIAL SATIRE. By George du Maurier. pp. 100. \$1.50.

*Charles Scribner's Sons. New York.*  
THE EUGENE FIELD I KNEW. By Francis Wilson. pp. 128. \$1.25.

THE DULL MISS ARCHINARD. By Anne D. Sedgwick. pp. 287. \$1.25.

IN OLD NARRAGANSETT. By Alice Morse Earle. pp. 196. 75 cents.

*T. Y. Crowell & Co. New York.*  
NEW FORMS OF CHRISTIAN EDUCATION. By Mrs. Humphrey Ward. pp. 39. 35 cents.  
BEHIND THE PARDON. By Irene H. Barnes. pp. 264. \$1.50.

THE FOUNDING OF THE GERMAN EMPIRE. Vol. VII. By Heinrich von Sybel. pp. 578. \$2.00.

*Macmillan Co. New York.*  
THE STORY OF PERUGIA. By Margaret Symonds and Lina D. Gordon. pp. 326. \$1.50.

THE PSALMS AND LAMENTATIONS. In two volumes. Edited for the Modern Reader's Bible by R. G. Moulton, Ph. D. pp. 247, 216. Each 50 cents.

*Maynard, Merrill & Co. New York.*  
THE WATER-BABIES. By Charles Kingsley. pp. 142. 24 cents.

*Funk & Wagnalls Co. New York.*  
PAUL AND HIS FRIENDS. By Rev. Louis A. Banks, D. D. pp. 347. \$1.50.

*American Baptist Pub. Soc. Philadelphia.*  
CURRENT QUESTIONS FOR THINKING MEN. By Robert S. MacArthur. pp. 422. \$1.50.

*J. B. Lippincott Co. Philadelphia.*  
THE PEACEMAKERS. By John Strange Winter. pp. 317. \$1.25.

*H. S. Stone & Co. Chicago.*  
HERE AND THERE AND EVERYWHERE. By M. E. W. Sherwood. pp. 301. \$2.50.

A REALIZED IDEAL. By Julia Magruder. pp. 135. \$1.25.

*Curtis & Jennings. Cincinnati.*  
CHRIST AND THE CRITICS. By Gérôme. pp. 85. 50 cents.

## PAPER COVERS

*Trustees of Radcliffe College. Cambridge.*  
ANNUAL REPORTS OF THE PRESIDENT AND TREASURER, 1896-97.

*Wright & Potter Printing Co. Boston.*  
THIRTY-FIFTH ANNUAL REPORT OF THE MASSACHUSETTS AGRICULTURAL COLLEGE.

## MAGAZINES

April. PRESBYTERIAN AND REFORMED REVIEW.  
—AUBURN SEMINARY REVIEW.—EXPOSITORY TIMES.—INTERNATIONAL STUDIO.—CHARITIES REVIEW.—TRAVEL.—ART JOURNAL.—NINETEENTH CENTURY.—FORESTER.—QUARTERLY JOURNAL OF ECONOMICS.—FORTNIGHTLY.—NATIONAL GEOGRAPHIC.—NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.—GOOD HOUSEKEEPING.  
May. FRANK LESLIE'S POPULAR MONTHLY.



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from now until peace is assured. A brilliant staff of artists and correspondents will represent the WEEKLY at the front. Rufus F. Zogbaum, Frederic Remington, Carlton T. Chapman, W. A. Rogers, and others will accurately portray the engagements in which our Army and Navy may participate, as well as happenings at Washington. Among the WEEKLY'S special correspondents will be John R. Spears, with the North Atlantic fleet; O. K. Davis, with the Flying Squadron; Harold Martin, at St. Thomas. To bring this matter home to every good American, the publishers will send, prepaid, HARPER'S WEEKLY from

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This little tract has been of immense service to the churches in suggesting systematic methods of giving. It was first published as an article in *The Congregationalist* and attracted wide notice. Many large editions of the "True Method of Giving" in its present form have been sold. Price, 100 copies, \$2.50; 50 copies, \$1.00.

For sale at the office of *The Congregationalist*, Boston.

### Christian Work and Workers

The seventy-fourth anniversary of the American Sunday School Union was held in Central Church, Boston, last Sunday evening. Addresses were made by Rev. Dr. A. P. Foster, secretary for New England, Dr. W. E. Barton, Mr. Yong Kay of Boston, and Mr. J. D. Waldron of Mr. Moody's school at Northfield.

The next eminent Scotch divine to visit this country and lecture will be Professor Iverach of Aberdeen, who will lecture at New York University on Theism in the Light of Present Science and Philosophy. This will be the first lecture course on the foundation established in memory of Rev. Dr. Charles F. Deems.

The small increase in membership in the Methodist Episcopal Church in this country last year has caused much searching of hearts. Witness the symposiums in the Methodist religious journals. The *Methodist Times* estimates that during 1881-1897 English Methodism lost 645,000 members by leakage, much of it into the Anglican Church.

The sixteenth anniversary of the International Bible Reading Association was observed by a public meeting in London, March 29. Mr. Albert Spicer, M. P., a prominent Congregationalist, presided and made an interesting address. It appeared that cards were issued last year to 620,000 members in Great Britain, a gain of 20,000 over the preceding year. These cards, giving lists of daily Bible readings for the year, are now printed in twenty languages.

### Biographical

REV. JEREMIAH TAYLOR, D. D.

A long and useful ministry was closed by the death of Rev. Dr. Taylor, April 20, at the ripe age of 81 years. He was an Amherst graduate of 1843, studied at Andover and Princeton theological seminaries, graduating from the latter institution in 1847. He held pastorates at Wenham, Mass.; Middletown (First Church) and West Killingly, Ct.; and Providence, R. I. (Elmwood Church). These four pastorates covered thirty years, from 1847-77. He was for several years secretary of

the Rhode Island Home Missionary Society, and about eleven years ago removed to Brookline, becoming soon after New England secretary of the American Tract Society. He was for some time pastor's assistant with Dr. Reuben Thomas in Harvard Church. Amherst gave him the degree of D. D. in 1863. He was married to Miss Elizabeth Pride in 1849. Mrs. Taylor and three children are living.

On Sunday evening last Dr. Thomas preached a memorial discourse, speaking specially of the relations of Dr. Taylor to the Harvard Church and to himself. Dr. Thomas said: "His influence has been good and nothing but good. His unswerving loyalty, his never failing benignity, his amiability, cheerfulness, and the beautiful consistency of his character will be cherished in memory by us all. His life was not two halves badly joined together but a unit. Hence the quiet, pervasive influence which he had among us. His presence seemed to give dignity and respectability to any meeting into which he came. His home life, almost ideal, was but a part of his church life. All things in and about him seemed to co-operate to one result—the satisfying of his intellect and heart. At heart he was a genuinely humble, self-distrusting man. A few weeks' sharp and severe illness and his consistent and beautiful life has closed, with honor, love, obedience, troops of friends. For him to live was Christ and to die must be gain."



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## News from the Churches

## Meetings to Come

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, May 2, 10 A. M. Speaker, Rev. C. S. Frost of Lowell. Topic, Gospel Finance.

**FOREIGN MISSIONARY PRAYER MEETING**, under the auspices of the Woman's Board of Christian Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

**ANDOVER AND WOBURN BRANCH W. B. F. M.**, at Methuen, May 5, 10 A. M. and 2 P. M. Basket luncheon.

**NORFOLK CONFERENCE**, Bridgewater, Mass., May 3. Dr. A. Z. Conrad, of Worcester, preaches in the afternoon.

## SPRING STATE MEETINGS

Additions or changes should be sent in at once.

Kansas,	Eureka,	Thursday, May 5.
Indiana,	Indianapolis,	Tuesday, May 10.
Illinois,	Chicago,	Monday, May 16.
Massachusetts,	Greenfield,	Tuesday, May 17.
Michigan,	Grand Rapids,	Tuesday, May 17.
Ohio,	Medina,	Tuesday, May 17.
New York,	Norwich,	Tuesday, May 17.
South Dakota,	Huron,	Tuesday, May 17.
Iowa,	Hampton,	Wednesday, May 18.
Pennsylvania,	Kane,	Tuesday, June 14.

## Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 3 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

**WOMAN'S BOARD OF MISSIONS**, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to 4. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer. United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY**.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

**MASSACHUSETTS BOARD OF MINISTERIAL AID**.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 9, Congregational House.

**MINISTERIAL RELIEF**.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplied in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1837. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meetings, 10:30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. B. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## OF SPECIAL NOTE THIS WEEK

The New Jersey Association believes in drawing freely upon outsiders for the enrichment of its programs. These speakers from without the State were heard at Montclair last week: Bishop Potter, Mrs. Ballington Booth, the Pundita Ramabal, Hon. Ernest Crosby, Rev. Lyman Abbott, Rev. A. E. Dunning and Rev. Harlan P. Beach; and yet the program was rich in excellent addresses from members of the association.

A western Massachusetts Congregational club inaugurates a novel movement to benefit its immediate vicinity.

A kind of temperance in Jersey City which has paid and has been appreciated by other churches.

Large accessions in Pennsylvania, Illinois, Iowa and Oklahoma noted in the Weekly Register.

A good idea for the preservation of valuable documents and issues by a Brooklyn church.

Two Swedish churches in the Northwest enter into our fellowship.

A woman ordained to the ministry in the State of Washington.

Self-sacrifice, self-reliance and growth in Kansas churches.

## EASTERN WASHINGTON AND NORTHERN IDAHO ASSOCIATION

The annual meeting was held with Pilgrim Church, Spokane, Rev. Jonathan Edwards, pastor, April 12-14. Rev. E. J. Singer acted as moderator and Mr. J. T. Percival as clerk. The general theme was The Kingdom of God. Papers on The Legal Preparation for the Kingdom and Prophetic Preparation were presented by Rev. Messrs. G. H. Newman and H. M. Mobbs. The sermon was preached by Rev. F. B. Doane. The Kingdom and Its Subjects and Development in the Apostolic Age were considered by Rev. Messrs. H. P. James and J. D. Jones, respectively. The Present Agencies in Its Extension were considered as follows: The Work Abroad (A. B. C. F. M.), Rev. Frank McConaughy; Our Heathen at Home (A. M. A.), Rev. J. B. Renshaw; The Children and the Kingdom (C. S. S. and P. S.), Rev. E. J. Singer; Strategic Points at Home (C. H. M. S.), Rev. T. W. Walters; Safe Foundations (C. C. B. S.), Rev. H. H. Wilkoff; The Broader Outlook, H. M. Supt. A. J. Bailey. Personal Responsibility for the Kingdom, from the material standpoint was treated by Rev. W. C. Fowler, and the spiritual side was presented by Rev. S. M. Freeland. The Kingdom Within was the theme of a morning service, Rev. E. L. Smith showing its nature and power as The Christ-Filled Life. The State Woman's Missionary Society considered especially The Coming of the Kingdom. Woman and the Kingdom was the theme of Mrs. W. S. Hoyt; Chief Hindrances in Foreign Lands, Mrs. C. J. Moore; and Home Missions, Rev. Elvira Cobleigh.

On the last evening the theme was The Forward Movement in Education: In Relation (a) to the State, by Rev. H. C. Mason; (b) to the Church, Pres. S. B. L. Penrose of Whitman College. Reports were received from 42 churches, giving evidence of general wholesome growth and of special interest in certain sections. Accessions during the year numbered 345. The number of delegates present was the largest in the history of the association. Great interest was aroused in the work in the Coeur d'Alene mining region, where are 12,000 people scattered in towns of from 500 to 2,500 each, with meager religious privileges. The appeals of Rev. T. W. Walters and Mrs. G. T. Belden were so effective that over \$400 were subscribed on the ground. An earnest effort will be made by the H. M. committee to secure \$1,500 to meet present exigencies. The interest in Ellis Academy was so strong that the second Sunday in May was set apart for an appeal to the churches in its behalf. Two Swedish churches entered into fellowship with the association, one at Spokane, the other at Volmer, Ida.

J. E.

## THEOLOGICAL SEMINARIES

## Bangor

The following students have been appointed Commencement speakers: C. P. Marshall, A. B. Hunt, D. E. Putnam, Archibald Cullen, Sherman Goodwin, T. W. Harwood, H. H. Hayes.—The Middlers and Seniors were examined last week for approbation to preach.—Review work for examinations has begun.

## Hartford

President Hartnau acted as moderator at the Broadway Tabernacle installation, New York.—The Oriental Society heard Professor Macdonald read a paper entitled Notes on Poe as an Orientalist and on 1 Cor. 2: 9 in Islam.—Professor Merriam has finished the introductory lectures in sociology and the reading of essays has begun.—Edw. J. P. Harvey of Columbia, Ct., of the examining committee, visited the seminary last week.—At the faculty conference last week Professor Mitchell spoke on The Minister as a Citizen and Professor Paton on The Minister as a Preacher. Questions and discussion by the students followed.

## Vale

The annual catalogue, just issued, shows a total of 100 students. The Lyman Beecher Lectures, 1898-9, will be delivered by Prof. G. A. Smith of Glasgow. Dr. Henry van Dyke will lecture on Wordsworth and Browning, and Dr. E. M. Bliss on Foreign Missions. A course of instruction will be

conducted by Dr. Bliss. The annual lectures on the history of religion will be given by Prof. Karl Budde of Strassburg on The Religious Thought and Life of Ancient Israel. A new organization is the Y. M. C. A., whose main object is to increase interest in missions. Four Downes prizes of \$50 and \$40 are offered to Seniors and Middlers in hymn and Scripture reading. A prize of \$50 is offered to the Senior presenting the best essay in the department of Christian ethics. The Hooker graduate fellowship is offered the entering class of September, '98, amounting to \$600 a year for two years' study abroad after graduation. Ten Fogg prizes of \$50 each are offered the Junior Class for high standing during the year. The Leonard Bacon Club will continue its course of practical lectures by eminent men.

## Oberlin

Dr. Nehemiah B. ynton will deliver the Commencement address and Dr. C. C. Creagan the alumni address.—Professor Currier has begun instruction in church polity.—Several students have applied for approbation to preach at the conferences of this vicinity. The application is by approval of the faculty.—Prof. G. F. Wright speaks at the Cleveland Conference on The Present State of Biblical Criticism.—Exercises were in part suspended last week to permit attendance on the sessions of the Cleveland Conference. Four students were approbated to preach.—Four men will graduate from the English course this year. Then this course will be suspended.—Professor King's inaugural address has for its subject Reconstruction in Theology.

## CONFERENCES AND ASSOCIATIONS

**MASS.**—An enthusiastic gathering of representatives from all but two churches in the Hampshire East Conference met at Pelham. Two questions were discussed: What Can Be Done to Strengthen This Church and the Others in the Conference Now Aided by the Home Missionary Society? and How Far Can the Social Element Be Relied Upon to Strengthen and Build Up Our Churches? Rev. A. B. Patten preached the sermon. A collection for the entertaining church amounted to about \$60.

**N. Y.**—The Hudson River Association met in Newburg, April 19, 20. The principal topics were: The American Board, Polity of Congregationalism, History of Congregationalism, John Wyckliff, the Great English Prototype of Our Denomination, and The Home Missionary Society. The sermon was preached by Rev. W. W. Clark. Services of the Women's Societies were unusually good. Resolutions were passed strongly indorsing the policy of President McKinley.

**PA.**—The Wyoming Valley Association held its semiannual meeting at Mount Carmel on the 12th. The attendance was good. The Cause of Missions was ably presented. Evolution and Present Tendencies in Theology brought out a lively discussion. Resolutions of commendation of the President's course in this crisis were passed. Also expressions of approval of advancement in missions, encouragement for temperance and counseling adherence to sound Congregational doctrine were passed. Rev. R. N. Harris, pastor in Mount Carmel, has done excellent work.

**O.**—Central Conference met, April 19, 20, at Croton. The sermon was by Rev. J. W. Barnett. One afternoon was given to women's missionary work. The chief topics were: The Relation of the Pastor to the Choir, Are Periodical Revival Meetings of Real Benefit to the Church? and The Midweek Prayer Meeting. Dr. Duncan represented the Sunday School Society and Dr. Gladden made an address on Getting Together.

Miami Conference met with Walnut Hills Church, Cincinnati, April 19, 20. Of the 19 churches two are in Kentucky and two in W. Virginia. There were addresses on Enthusiasm in Christian Work, The Larger Salvation, Congregationalism in the Development of the Nation, Some Congregational Problems, The Demand for Interdenominational Federation and The Relation of the Church to Working Men. Drs. Thain and Taintor of Chicago and Duncan of Boston were present and the work of four of the missionary societies was presented.

**N.E.**—Republican Valley Association met at McCook, April 19, 20. The sermon was by Rev. W. J. Turner. Reports from the churches were encouraging, especially as to largely increased interest in missionary work. Several churches have received new pastors, and with one or two exceptions all are now supplied. Suggestive papers were read on The Altruism of the Gospel and on Christian Earnestness. At a symposium on the work of the H. M. Society the State committee spoke for the association, Rev. L. A. Turner for the State and Supt. Harmon Bross for the national work. Sunday school interests were presented by

Supt. J. D. Stewart, and other benevolent causes by different members. The women's hour was of exceptional interest, the program including papers on both home and foreign work and an impressive rendering of the poem Whitman's Ride. The hospitality was thoughtful and abundant.

#### \*CLUBS

MASS.—The Worcester Club's April meeting was held at the Y. M. C. A. building, Rev. A. Z. Conrad, D. D., presiding. The address was given by Rev. D. J. Burrell, D. D., pastor of the Marble Collegiate Church, New York, on the theme The Church and People. The speaker carefully analyzed the existing conditions and urged with power the preaching of old truths in the best modern methods.

The Connecticut Valley Club met with the First Church, Northampton. President Goodspeed presided. The Curfew Law was the subject of the evening, Col. Alexander Hogeland outlining the curfew movement and advocating the adoption of the law throughout the cities. District Attorney John C. Hammond also spoke effectively in favor of the law. A committee, with Rev. F. B. Makepeace of Springfield as chairman, was appointed to arrange for a series of lectures on sociology, economics, etc., in the towns and cities of the valley, under the auspices of the club.

CT.—The New Haven Club met at Plymouth Church, April 18. An address was given by Alexander Hogeland, Esq., of Louisville, Ky., on The Curfew Ordinance.

#### NEW ENGLAND

##### Massachusetts

[For Boston news see page 635.]

COHASSET.—Rev. John Wriston, for some time pastor of the Beechwood Church and previously employed at Beachmont Church, Revere, has received an appointment to the Methodist church in Charlemont. It is well.

PLYMOUTH.—*Pilgrimage*. Despite the strong protests against Rev. E. W. Shurtleff's resignation, he announced on a recent Sunday morning that he felt constrained to abide by his earlier decision. Mr. Shurtleff is in the eighth year of his pastorate here, and is to leave June 1.

GLOUCESTER.—*Trinity*. A recent informal reception to the pastor, Rev. R. P. Hibbard, and his wife was an occasion of much pleasure in recognition of his completion of a 10 years' pastorate. The other ministers of the vicinity were quite generally present and brought greetings. Mr. D. O. Marshall, who presided, gave an account of the pastorate. The 10 years' record shows 153 accessions, making the membership about 330; legacies of \$18,000 received; \$45,000 expended; and \$30,000 benevolences. The S. S. roll is 575, with an average attendance of 446 for the first three months in 1896. In connection with this event the pastor was presented with a handsome Morris chair, besides other tokens and gifts of money from members of the church.

FITCHBURG.—*Calvinistic* has voted to adopt individual communion cups, and Mrs. Lowell Miles has presented the church with a beautiful individual service in memory of her husband.

BOYLSTON.—Rev. D. E. Burtner, who entered upon his new field of labor at Swampscott, April 17, was given a farewell reception by his former parishioners April 11. Mr. and Mrs. Burtner have endeared themselves greatly to this people. As a result of their special efforts the standard of the music has been raised and the meeting house remodeled. The choir gave them a beautiful Morris chair, the parish collectively presented Mr. Burtner with \$48 beside several individual gifts, thus showing their appreciation.

WORCESTER.—*Central* held its annual meeting April 20. All reports showed prosperity. The foreign benevolences were \$497, for home missions outside of Worcester \$320, for city work \$1,035, and for church benevolence \$306.—*Summer Street* has voted unanimously to request the pastor, Rev. O. C. Bailey, to withdraw his resignation and he has consented to do so.

SPRINGFIELD.—*First*. Col. Alexander Hogeland, father of the curfew movement, has recently addressed the evening service. Ten-minute organ recitals are now given every Sunday previous to the morning and evening services. A young ladies' class in the Bible school has just celebrated its 10th anniversary. The class has aroused an active interest among the self-supporting girls of the church. A \$10 gold piece was presented to the teacher, Deacon Holton.—*North*. A Junior Endeavor Society has been organized. It presented Easter lilies to the pastor, Rev. F. B. Makepeace, and to the present and former superintendents. Colonel Hogeland has addressed this congregation on The Curfew.

Amherst's new pipe organ was used for the first time April 15.—East Church, Ware, has voted to become incorporated.

#### Maine

PORTLAND.—*Second Parish* has issued a neat, attractive manual. In addition to the usual matter there are fine pictures of the 10 pastors. The present pastor is Rev. R. T. Hack. The membership of the church is 494, the largest in the State.

MECHANIC FALLS.—Rev. Frederick Newport, pastor here since 1889, has accepted a call to Jonesport and preached his farewell sermon last Sunday. He will be much missed in educational and musical as well as religious and social circles.

AUBURN.—*High Street* loses its oldest member by the death of Mr. D. R. Loring, who passed his centennial birthday last November. He has been identified with church work nearly all his life.

FOXCROFT had an addition of 18 members at the last communion. The Workers' Week, under Mr. G. H. Archibald's care, has been full of profit and enjoyment.

Rev. D. P. Hatch removes his residence to Portland. He has recently started on a long tour among the churches of the State.

#### New Hampshire

BETHLEHEM has had an unusually healthy spiritual interest during the winter. Prayer meetings have been well attended, and some persons have testified for Christ. Interest in mission work has increased. The first Sunday evening of each month is set apart for a missionary collection.

LYNDEBORO's late religious interest still continues with encouraging promise. Mrs. L. P. Kidder, the youngest of four nonagenarians in the parish, lately died, aged 94 years and six months. The church also mourns the loss of one of seven who recently united with the church.

HINSDALE's annual business meeting showed the financial condition as eminently satisfactory and a larger balance in cash and pledges than ever. Resolutions testified to the high appreciation of the successful work of Rev. and Mrs. W. E. Renshaw. The vestry has recently been improved.

Farmington's new pastor, Rev. C. E. Sinclair, begins with good prospects.

#### Connecticut

TORRINGTON.—*Third's* annual reports show that the balance of its debt, incurred a few years ago, has been wiped out. The receipts for 1897 amounted to \$3,803, and the disbursements to \$3,738. The working plans for the proposed enlargement of the edifice are now about ready.

STONINGTON.—*Second* has just installed Rev. W. C. Stiles as pastor. The church has several funds, including one of \$1,000 for the maintenance of free pews. The Sunday school is one of the oldest in the country, having been formed in 1815, antedating the church by 20 years.

NEW HAVEN.—*Westville*. Rev. O. R. Howe, pastor for about four years, has been dismissed by the society for immoral conduct and is under bonds pending his trial before the criminal court. He had previously resigned, to take effect May 1. He was ordained in 1885.

LEDYARD.—By a unanimous vote of the church, called for the purpose of considering the resignation of Rev. A. E. Kimmouth, he has been requested to withdraw his action. During his pastorate of five years the church has prospered, and the outlook is promising.

TRUMBULL's church building was entirely destroyed by fire April 20. The property was valued at \$10,000, with only \$3,000 insurance. A \$1,500 organ had been recently put in. The church has a membership of 200. Rev. W. F. White is the pastor.

BETHANY has recently adopted the plan of systematic benevolences, resulting in a deepening of missionary interest. Rev. C. S. Macfarland has been invited to supply the pulpit a third year in connection with his studies at Yale.

WINSTED.—*First*. Rev. G. W. Judson is to assume the pastorate May 1. On his graduation from Yale Divinity School he accepted a call to Orange, where he has been for the past 11 years. He is 37 years old and married.

GUILFORD.—An Easter collection was for the contemplated repairs on the church building, \$1,167 being received. Steps are being taken to provide a larger lawn, much improving the appearance of the property.

HARTFORD.—*Center* is to purchase the Hotchkiss house for a parsonage. The price is approximately \$16,000, and it is said the old house will sell for about \$14,000.

CHAPLIN.—A fellowship meeting of representatives from Mansfield Center, Ashford, Eastford,

Abington, Scotland and North Windham has been held here with profitable addresses.

BRIDGEWATER.—The Congregational and Episcopal churches have together collected \$63 for the Cuban relief fund.

#### MIDDLE STATES

##### New York

BROOKLYN.—*New England*. The pastor, Rev. Dr. McElveen, has a novel idea in his "little authors' class," which meets every Friday afternoon to hear an incident told about Christ by the pastor. From their notes the class members write out a chapter. The boys and girls are among the older ones in the Sunday school.—*Beecher Memorial* has decided to erect a new house on land adjoining its present site. The steady growth of recent years demands this enlargement. Rev. D. B. Pratt is pastor.—*Plymouth*. Mr. Manvel, who was appointed historian of the church at its 50th anniversary, has collected a large lot of documents of value. The trustees have now voted \$500 for constructing a fire-proof room in which to preserve the collection.

NEW YORK.—*Manhattan*. The annual meeting of the New York Branch Woman's Board was held April 12. Miss E. T. Crosby gave a graphic account of missionary work in Micronesia, Miss Susan Hayes Ward conducted the Question Hour and interesting reports were given showing the growth of missionary zeal among the churches. Three little girls from the Junior Endeavor Society of Woodhaven, where some strong missionary workers are growing up, reported their work and sang together. Basket lunch was the order, but the ladies of the church assisted with provisions.

MAINE.—Rev. A. S. Wood has been retained for another year. The Woman's Mission Society held a thank service on the evening of April 14.

EAST ASHFORD celebrated its 44th anniversary April 5. Rev. M. L. Dalton of Salamanca delivered an excellent memorial address.

NEWARK VALLEY receives \$1,000 by the will of the late Martin West. April 3, 20 members were added to the church.

#### New Jersey

JERSEY CITY.—After two months' illness with typhoid fever the assistant pastor, Rev. S. H. Cox, has just returned to work. The church on the hill shows a steady gain in attendance, interest and membership. The People's Palace was never so successful as last winter. One of its best works has been the prompting of the Lutherans and Roman Catholics to start similar institutions. As a consequence the liquor business has declined and the most magnificent saloon in the city has been obliged to close its doors. The day nursery continues to be a great boon to poor mothers.

UPPER MONTCLAIR.—The church is about breaking ground for its new house of worship, which is to be a handsome building, costing \$40,000. It will be of the Norman style of architecture and is to seat 600. The Sunday school room is to seat 400. At the April meeting of the Progress Club the speaker was the pastor's brother, Dr. F. J. Bliss of the Palestine Exploration Society. He gave an account of Recent Excavations in Jerusalem.

WOODBIDGE uses a printed list of questions for candidates for admission to the church who prefer a written to an oral examination. Mr. Koehne's lectures on The Nazarene gave much satisfaction. The Sunday school is increasing in size, but its new

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room, now partially built, waits for funds for its completion. It will cost \$4,300. The additions to the church last year were 17.

**BOUND BROOK.**—The pastor, Rev. J. O. Jones, has just completed the second year of his pastorate. Over 50 members have been received since he came. A series of gospel meetings in March proved helpful. Prayer meetings are loyally supported. Miss Crosby, from Micronesia, recently gave an excellent address.

**NEWARK.**—*Belleville Avenue* is making good progress in its effort to raise the \$9,000 needed to clear its debt. About \$7,000 have been pledged, with but little urging.

**VINELAND** has received nine new members in a year. The building is being painted externally and refitted internally.

#### THE SOUTH

##### District of Columbia

**WASHINGTON.**—*First.* Mrs. Gulick, head of the International Institute for Girls in Spain, addressed the united missionary societies, April 12, giving a hopeful report of the work. The school has the approbation of the leading professors of the National Madrid University, and has the confidence of the people. Mrs. Gulick deprecates the thought of a war, which would necessarily be such a setback to the missionary work of recent years.

##### Maryland

Rev. B. Alfred Dumm, recently of the Methodist Protestant church, becomes assistant pastor of First Church, Washington, D. C., with Dr. Newman. Mr. Dumm attempted to read to the Methodist Protestant Conference, held last week, his reasons for severing the relation with his church, but the conference refused to hear his statement. Mr. Dumm was trained at Yale Divinity School, and has done praiseworthy work in his church in Brooklyn, Md.

#### THE INTERIOR

[For Chicago news see page 619.]

##### Michigan

**LANSING.**—*Mayflower.* A two weeks' series of meetings by Evangelist Rowland resulted in much good. —*Plymouth* celebrated Easter by raising \$5,000 of the \$10,000 debt on their handsome building. The balance will be raised this year.

**CADILLAC** had an enjoyable banquet at the annual meeting. The pastor, Rev. N. S. Bradley, was toastmaster. The whole history and work of the church was reviewed in the toasts.

**JACKSON.**—*First.* The Sunday school has raised enough to place the names of two former pastors on the home mission debt "Memorial Roll."

Morenel has just raised \$135 by A Syrian Home Entertainment on two nights. —Owosso on Easter morning made a thank offering of \$75 in addition to the usual offering.

##### Wisconsin

**ASHLAND.**—Rev. Theodore Clifton, the new secretary of the Education Society, recently preached a strong sermon on Christian Education. He spent a week here and addressed another gathering of citizens for a vigorous effort to pay the debt of North Wisconsin Academy. With the aid of the local officials nearly \$10,000 were raised toward the total debt, \$18,000. This academy is the only institution of the kind in a new region almost as large as New England.

**PLYMOUTH.**—After over 50 years of active service in the ministry, 10 of them spent with this church, Rev. G. B. Hubbard, having passed his 75th year, closes the pastorate, and the church at his request reluctantly releases him. Mr. F. C. Bliss of Yale has accepted a call to succeed him, and commences his work June 1.

**KAUKAUNA.**—A unique feature of the Easter service was the hanging over the pulpit of a large and beautiful pastel representing the resurrection and executed by Mrs. Mason, the pastor's wife. The older S. S. classes help with music and in other ways in the Sunday evening service.

At Platteville Rev. F. E. Hopkins, D. D., of Dubuque, Io., recently gave his lecture on The Golden Fleece.

#### THE WEST

##### Iowa

**BEACON.**—At the urgent request of the people, Rev. C. W. E. Ans of Givin has consented to supply for three months in addition to the work of his own field. This arrangement will necessitate his preaching three times every Sunday—twice in English and once in Welsh. Beacon has had no preaching services during the past year, but the Sunday school has been kept up.

**GRINNELL.**—It is the custom for the church to

postpone the Easter evening praise service for one week, that the students may unite in it after the spring recess. This year the choir rendered parts of Mendelssohn's *Elijah*. In connection the chorister, Professor Cole, spoke on the history and nature of the oratorio.

**CORNING.**—Rev. E. C. Moulton took a leading part in an Easter memorial service at Red Oak, the home of Darwin Merritt, a victim of the Maine disaster. The father, a minister, is a personal friend of Mr. Moulton.

**CLARION.**—Since the coming of Rev. S. J. Beach 10 or 11 members have been received at Harvey, and both churches are in a flourishing condition.

**CHEROKEE.**—As a result of special meetings there were 37 accessions Easter Sunday and about 20 more are expected at the May communion.

##### Kansas

**GREAT BEND** has large audiences, a regular S. S. attendance of 150 and frequent accessions to its membership. The Y. P. S. C. E. has received 30 new members within the last six months. Two missionary societies of young people are sustained. At the last annual meeting the church voluntarily added \$200 to the salary of its pastor, Rev. L. C. Schnacke. On alternate Sunday afternoons he preaches also at South Bend, eight miles away.

**ALTON,** in the northwestern part of the State, has always received H. M. aid. At the beginning of this year the church decided to maintain services by itself until it could employ a pastor without help. These lay services were much blessed. In March it reached a self-supporting basis and called the present pastor at a fair salary.

**ONEIDA.**—The Y. P. S. C. E. takes charge of the Sunday morning services, reading sermons to good audiences. The church is gathering funds to pay a small debt on its building, after which a pastor will be secured. Its first building was destroyed by cyclone two years ago.

**ONAGA.**—Thirty-four five-cent pieces distributed among the members of the Y. P. S. C. E., to be increased for the benefit of the C. H. M. S., resulted in a gift of \$23 to that society, besides the \$1.70 returned to the C. E. treasury.

**EUREKA.**—Twenty new members have been received since Jan. 1, on confession 14. The benevolences in 1897 reached \$779, and the missionary gifts already received this year amount to nearly \$200.

**KIOWA** dedicated a \$5,000 house of worship April 3, after \$285 had been pledged, which more than covered all deficits. The church is self-supporting and prosperous.

Longton has recently received 10 new members, eight on confession. It is steadily working toward self-support. —Alma raised \$1,300 during the year ending April 1, and is out of debt. —Fredonia has recently received 12 new members, the first of a revival effort. —In connection with his pastoral service at Sycamore Rev. D. J. Freiber has done extensive and much needed S. S. work in his township. —Ford, pastorless for nearly a year, has re-

cently been refreshed by a week's special meetings conducted by Rev. R. H. Harper.

##### Nebraska

**HOLDREGE.**—During the one year's pastorate of Rev. A. L. Squire, which will close May 3, beside general growth in all departments, 18 members have been received, a kindergarten has been added to the Sunday school, some old debts have been paid, and a mission has been started eight or 10 miles to the north.

For Weekly Register see page 638.



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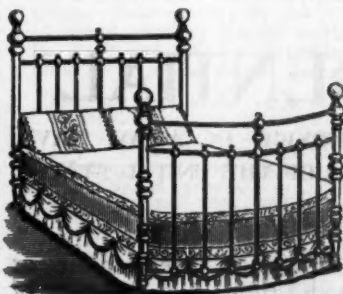
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## The Business Outlook

The situation has been improved to the extent that uncertainty has given place to certainty.

There is no question that general trade has been injured by the war talk, but the reports of the heavy cancellations of orders for goods in various lines have been grossly exaggerated. Prices for many commodities have advanced and are likely to advance still further, notable among which are coal, flour, tea and coffee. Distributive trade is naturally quiet, but now that there is certainty, where before there was only the most harassing uncertainty, there are distinct indications of reviving activity. There is an active demand for wheat, corn, oats, flour, coffee, sugar, pork products and cotton. Up to date the most unfavorable effect of the war is found in the discouragement of new enterprises, due to firmer money rates and the indisposition of institutions to lend money freely until the outlook is clearer.

The stock market has ruled rather quiet, but there is nowhere any disposition to throw over securities regardless of price. Indeed, holders of stocks appear inclined to hold them, and are even anxious to avail themselves of a temporary break in values to buy more. Securities are largely in strong hands capable of carrying them, where weak or light-waisted holders would be made uneasy by the stiffer money rates. Men who believe in this country and in its wealth, resources and power will not hesitate to buy good securities on weak spots. There will be no panic.

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## In and Around Boston

### Rev. B. Fay Mills's Meetings

The Sunday evening meetings which have been held in Music Hall since last October closed for the season last Sunday. The expenses have been mainly met by Unitarians, and nearly all the members of the committee in charge are of that denomination, so far as they are connected with any church. But those who have advertised the meetings have usually called them undenominational. As a prominent Unitarian remarked, the movement seems to have been so arranged that if it should result in any measure of success, Unitarians would get no credit for it, while if it should result in failure, Unitarians would get all the blame for it. Those most interested in the movement at the beginning seem to be divided in opinion as to whether it has so far resulted in success or failure. Financially the meetings have fallen far short of self-support. The expense of each evening has been about \$300, while the collections have ranged from about \$30 to \$50. The musical entertainment has been costly and excellent. A large orchestra has been maintained, with soloists supported by a choir of some 200 or more, which Mr. Mills at one time estimated would soon number 1,000. The music has been a steady attraction. The attendance has been good, though it has fallen off considerably from the earliest audiences, which filled the hall. At first a large proportion of the audience were Unitarians, but these mostly disappeared after Mr. Mills began a course of addresses on social topics. Many young people have attended, and apparently a majority of those present during the latter part of the season have been of a class not usually found in the churches. A meeting was held at Parker Memorial Hall last week and a new committee appointed to consider future plans, with Rev. Dr. E. E. Hale as chairman. Mr. Mills's name, at his request, was last week dropped from the roll of the Albany Presbytery, he having declared himself independent.

### Dr. van Dyke at Cambridge

Infrequent as discourses on the atonement are in these days, it might hardly be expected in some quarters that from the Harvard University pulpit would issue as strong and convincing a proclamation of this truth as has been made anywhere of late. But all this and even more can be said of Rev. Dr. Henry van Dyke's lecture in Appleton Chapel last Sunday evening, and the fact that it was delivered to and appreciated by the congregation of professors and students to whom it was addressed is only another proof that orthodox thought, phrased in modern language, is not unwelcome at this ancient university.

Certainly Dr. van Dyke was not to be influenced in the slightest by any notion that he ought to tone down his message in order to make it palatable to a supposedly liberal atmosphere. He repudiated, it is true, rigid ideas of the atonement, and he did not undertake to establish any special theory, but he planted himself squarely on the position that the deepest Christian experience of all the centuries has witnessed to a sense of reconciliation with God acquired through Jesus Christ. Christians of the type of a Kempis, Bunyan, Keble and Phillips Brooks have looked upon the life and death of Christ, not only as an expression of the forgiving love of God toward men, but as an influence working tremendous changes in the inner life of man.

Dr. van Dyke emphasized also the reality and awfulness of sin. Nothing that Jesus did or said led his disciples to ignore sin. His mission intensified the consciousness of sin as a fatal thing from which men needed to be saved. While the lecture recognized the great influence which the example and teachings of Jesus have had in the world, it was based on the declaration that Christ's chief mission is not to masses or to classes, but to individuals, and that he reaches the individual

through the inner life. The traces of Christ's presence in the world are most indelible in the experiences of the inner life.

### To Aid Atlanta

Friends of Atlanta University regretted the heavy rain of last Sunday night because of its interference with the meeting at the Old South Church, Boston, in behalf of that institution. But it must have been a satisfaction to those who planned the meeting to find that the interest in the subject and speakers was so great that a large audience gathered in spite of the forbidding weather. Rev. Dr. Donald of Trinity Episcopal Church presided. Dr. Horace Bumstead, president of the university, set forth its needs and work. Professor Hart of Harvard, President Andrews of Brown and President Charles Cuthbert Hall of Union Seminary, New York, pleaded eloquently for support for Atlanta and expressed hearty interest in and commendation for the work it is doing for the colored race. About \$12,000 are needed to meet the expenses of the present year. The presence of these speakers was good evidence of the value in which Atlanta

is held by the foremost educators in the country.

### Forthcoming Meetings

The annual convention of the American McAll Association will be held in Boston on Thursday and Friday, May 5 and 6. The day meetings will be in the chapel of the First Baptist Church, Commonwealth Avenue, while the public meeting of Thursday evening will be held in the Central Congregational Church, corner of Berkeley and Newbury Streets.

The annual children's festival conducted by the Woman's Board of Missions will occur this year at Berkeley Temple, Saturday, May 7, at 2.30 P. M. Boys and girls in costume will give descriptions of the sights and customs of Foochow, and Rev. L. P. Peet of that city will show a set of stereopticon views. All children are invited.

### For a Nerve Tonic

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### Certain Special Matters

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Here are certain matters of goods and prices which are really very unusual in everyday news stories, and, indeed, somewhat out of the common run of things, even for us.

### 12½c. Printed Cotton Grenadines, for 5c. a yard

They cost the maker nearly double our present price. They are in the same handsome printings which you find in the very choicest of the Organdie Lawns. The patterns are principally floral—light, graceful, dainty, summery designs of flowers and leaves on black grounds. There are also many patterns of dots, stripes, and figures in white on grounds of navy blue, black and heliotrope. Five Cents a Yard, only.

### 16c. Quality Striped Piques, at 10c. a yard

It is whispered in mercantile circles that Piques are bound to become scarce before the summer is over, for the demand for them is great and growing. That makes this chance all the more important. They are very pretty goods, self-striped in cadet and Yale blue, cardinal and black.

### Some Important Silk Prices

We have twenty-two thousand yards of the choicer kinds of summer silks here, which we offer to you at less than the regular importer's wholesale prices. You can buy by the yard at less than we can usually buy by the thousand yards in foreign markets. All are French and Swiss goods, rich in check and small plaid patterns, new and pretty and desirable. A few hints of price and pattern follow, but samples will tell more.

At 50c. a yd.—1,000 yards of rich, colored Bengalines; the raised cord is filled with a little cotton; 18 colors.

At 55c. a yd.—800 yards of checked Taffeta; triple colored checks on white grounds; 12 patterns.

At 60c. a yd.—1,800 yards of rich plaid Taffetas; double colors on white and colored grounds; 14 new styles.

At 65c. a yd.—1,000 yards of evening silks. Jacquard satins; in white, ciel, pink, turquoise, nile, yellow, lilac and cerise.

At 70c. a yd.—400 yards all silk satin Liberty; printed with white dots on lavender, cadet blue, navy blue, marine blue, cardinal, brown and heliotrope grounds.

At 75c. a yd.—4,000 yards plaid Taffeta silks; 8 styles black and white, 3 styles blue and white, 40 styles Scotch plaids,

3 styles shepherd's checks, 6 styles Rob Roy.

At 80c. a yd.—5,000 yards rich figured Taffetas from France. All black; the figures are small, the styles are elegant; 20 patterns.

At 90c. a yd.—2,800 yards heavy plaid Taffeta silks and ombre check fancy silks; 5 styles black and white, 8 styles blue and white, 12 styles in triple colors, 12 styles in ombre blocks. A particularly rich and heavy silk.

At 95c. a yd.—1,400 yards rich black and white Pekin Taffetas; 8 styles of stripes.

At \$1 a yd.—800 yards rich brocaded plaid Taffetas. Colors are pink and black with white, blue and black with white, Chartreuse and black with white, cerise and black with white, corn and black with white, blue and black with nile, and so on.

JOHN WANAMAKER

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Section 209

New York

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## The New Jersey Association

Montclair is a fit place for the annual State gathering of the churches. Rev. Dr. A. H. Bradford, still in the prime of life, is in point of continuous service the father of our New Jersey pastors, though his own father, living near by, continues to preach effectively. Dr. Bradford has been pastor of the First Church since its organization almost twenty-eight years ago. He has an ideal parish and the most influential Congregational church in the State. The program of the association, which met April 19, 20, was admirably arranged for harmony and cumulative effect. Beginning Tuesday morning with an address by the retiring moderator, Rev. Dr. H. W. Ballantine, on The Symbolic Cities of the Revelation, Babylon and the New Jerusalem, the remainder of the morning was occupied by a devotional meeting and the Lord's Supper.

In the afternoon, after an hour of listening to reports from the churches, another hour was spent in a general conference on The Minister in His Study, led by Rev. F. J. Goodwin, who was chosen moderator of the association. He made a timely plea for theology as the minister's proper specialty. Three addresses followed on the general topic Christ and the City. Rev. Dr. C. H. Richards of Philadelphia spoke on the Work Among the Well-to-do, Rev. J. L. Scudder of Jersey City on The Work Among Down Town Men, and Miss C. F. Bradford of the Whittier House, Jersey City, of The Work Among Women and Children. Miss Bradford is a sister of Dr. Bradford, and her work was beautifully illustrated by the words and spirit of her address.

Bishop H. C. Potter of New York spoke in the evening on The Relation of the Ministry to Public Affairs. It was a gracious and kindly act of the bishop to accept the invitation to do this service, and to keep his engagement, though the death of a near relative the previous day had brought to him great sorrow. His counsels were impressive, urging ministers to understand public affairs and to hold themselves so far free from political complications that they may speak with intelligence and authority on fundamental questions relating to social and civic order and with that clear, fine note of truth which commands respect.

On Wednesday morning the Practice of the Presence of God was the theme on which three brief, admirable papers were presented by Rev. Messrs. F. W. Baldwin, C. A. Savage and Oliver Huckel. These papers did not so much assume to discuss as to realize the presence of God, and they aptly led to the too brief devotional period which followed. It was stated that the Associate Reformed Church of Baltimore, of which Mr. Huckel has recently become pastor, is soon to come into membership in the State Association. The morning session closed with a paper by Rev. A. E. Dunning on the Present Demands Upon the Ministry and the Churches, which was followed by a spirited discussion. This brought out the expression of the united purpose of the association to guard more carefully the entrance into the ministry and to insist on higher educational standards. This purpose was afterwards formulated into a memorial, asking conferences and councils to favor higher tests for candidates for licensure and ordination.

The large church was completely filled in the afternoon to listen to addresses on various phases of mission work. Rev. Dr. C. H. Everest spoke on the work at home, giving special emphasis to that of the A. M. A. Rev. H. P. Beach gave graphic pictures of foreign missions and of the progress of the student volunteer movement. Mrs. Ballington Booth made an earnest plea for help for prisoners. Her

slight figure, thrilling voice, clear enunciation, vivid imagination and controlled enthusiasm gave great power to an address which was admirably planned and delivered. She laid chief emphasis on transformation of character in criminals, first presenting in the abstract the possibilities of such change, then illustrating by appealing incidents. Then the Salvation Army uniform was followed by the white, flowing robes of the Pundita Ramabai, who, in tones and manner which contrasted with those of her English sister, pleaded for India. The dramatic features of the session much increased its interest.

The meetings culminated with a great evening audience, which took A Look Toward the Future through three addresses of peculiar interest. Hon. Ernest H. Crosby presented The Outlook in Society, Rev. W. G. Puddefoot The Outlook Among the Churches, and Rev. Dr. Lyman Abbott The Outlook Among the Nations. Altogether this was a meeting of rare value largely appreciated.

Four new churches were received to membership; a new conference, that of Philadelphia, was welcomed; and a total net gain in membership of over a thousand reported. This is an increase over last year of ten per cent. The gain in Sunday school membership is 2,352, or more than twenty per cent. A. E. D.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

**BENJAMIN**—In Winthrop, Me., April 12, Bettie Livermore, wife of John Milton Benjamin, aged 74 yrs.

**JOSLYN**—In Barton Landing, Vt., Mch. 31, of consumption, Capt. C. E. Joslyn, aged 60 yrs., 11 mos., 16 dys. He fought the good fight and kept the faith.

**LITTLEFIELD**—In Newtonville, suddenly, on April 2, George C. Littlefield, aged 71 yrs.

**PHELPS**—In East Cleveland, O., April 13, Martha B., wife of Charles Phelps, aged 66 yrs.; April 19, Charles Phelps, aged 71 yrs., parents of Fidelia Phelps of Inanda Seminary, South Africa. Burial in South Deerfield, Mass., where Mr. Phelps was deacon for many years.

**THWING**—In Farmington, Me., April 24, Carrie Butler, wife of Pres. Charles F. Thwing of Adelbert College, aged 43 yrs.

**UPTON**—In Escondido, Cal., April 4, Rev. John R. Upton, aged 78 yrs. He graduated from Amherst in 1847, and Andover Seminary in 1850, and had been prominent in pastoral work in Iowa.

**VOSE**—In Dorchester, April 22, at the home of her sister, Mrs. Alfred Emerson, Catherine S. Vose, formerly of Lancaster.

**A FAMILY SAFEGUARD.**—You can save doctor's bills, much suffering and preserve your health by having constantly on hand a bottle of Adamson's Botanic Cough Balsam. It is a certain cure for coughs, colds, asthma and all diseases leading to consumption. So'd by all druggists.

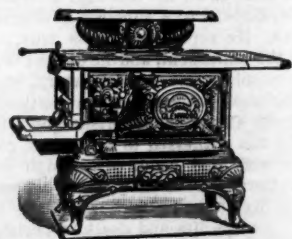
**A FEARFUL FALL.**—South Acton, Mass., April 5, 1898. Gracie E. Nash of Boston, while visiting at the home of her grandparents in this town, fell from a hay mow and received a fearful wound in the head. Blood poisoning set in, but by the use of Hood's Sarsaparilla the child's life was saved and she was restored to health. Mrs. Sophia Randall, her grandmother, who gave her the medicine, has been cured of liver complaint by its use.

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**THE CONGREGATIONALIST, Boston, Mass.**



## A Stirring Night at the Boston Club

The most dramatic moment at the Boston Congregational Club last Monday evening occurred when Gen. O. O. Howard rose to express his opinions on the war and the 370 men present sprang to their feet and waved their handkerchiefs. The general was in fine form for speaking, and his honorable martial record and familiarity with the questions at issue lent great interest to every sentence. His paper was a vigorous defense of the position which our Government has taken. He had long believed that this country ought to intervene in Cuba. As to the destruction of the Maine, he held it to be certain that the Spaniards meditated the act and that some official set the current in motion which destroyed the vessel. There are many cases of intervention in history, but he had never known of one more thoroughly needed or more completely righteous. The principle of human rights is at stake.

No sentence in the general's speech received more applause than his characterization of the President as godly, fearless and true to the core. Under his lead the opportunity presents itself of exchanging extortion and tyranny for a new exemplification of the principles by which we are governed. We must do what we can under God to free Cuba and with our trust everlastingly in him.

The discussion of the condition and present influence of the Sunday school and of the Endeavor Society at the hands of E. S. Hathaway and Rev. E. S. Tead, respectively, was altogether friendly to those institutions, and current criticisms, so far as adverted to, were met with counter arguments, statistical and otherwise, all more or less convincing.

The committee appointed to consider the service which the club might render in entertaining the International Congregational Council of 1899 reported through Dr. C. H. Daniels, recommending that the club in co-operation with the churches assume this responsibility, and nominated for the permanent committee of nine to make all preliminary arrangements these gentlemen: S. B. Capen, chairman, Rev. W. E. Barton, D. D., vice-chairman, J. H. Colby, secretary, W. H. Blood, treasurer, Rev. D. W. Waldron, Rev. E. S. Tead, Rev. H. A. Bridgman, W. F. Whittemore, Rev. M. M. Cutter.

## Education

—The Stockton (Kan.) Academy building has been leased to the National School Company, who will open a school for normal and business training in the fall. The new arrangement provides for the ultimate payment in full of the mortgage upon the property obtained for the academy by the Education Society.

—Yale University will celebrate its bi-centennial in 1901. Its phenomenal growth within the last ten years makes necessary a number of new buildings, new professorships and scholarships, and enlargement of library and general funds. President Dwight in his annual report for the last year specifies these needs and recommends that the entrance of the university into its third century should be signaled by raising between \$3,000,000 and \$4,000,000. He reminds the graduates and friends of the institution that, though this seems a large sum, it is not larger than the amounts which have been received during the last ten years. Yale has made noble use of the money thus far given to her. Her usefulness can be more than doubled by the gifts called for, and it is hardly to be doubted that they will be forthcoming.

## Our Armenian Orphans' Fund

Amount received during the month ending Tuesday noon and acknowledged in detail by individual receipts.....	\$11.43
Previously acknowledged.....	25,432.05
<b>Total.....</b>	<b>\$25,443.48</b>

**A BARGAIN IN BRASS.**—Not once in half a dozen years is such a chance offered in furniture as the brass bedstead for \$22, advertised in another column by the Paine Furniture Company. It is a design of exceptional beauty, and is re-enforced and mounted as heavily as a \$40 bedstead. If any of our readers can use a brass bed this is really the chance of a lifetime for them.

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## Weekly Register

## Accessions to the Churches

Conf. Tot.		Conf. Tot.		
CALIFORNIA		NEBRASKA		
Bakersfield,	2 4	Fremont,	8 8	
Richmond,	6 7	Pierce,	4 4	
ILLINOIS		Updahl,	— 4	
Beardstown,	18 21	Weeping Water,	1 7	
Elmwood,	— 6	NEW YORK		
Chebanse,	11 15	Newark Valley,	— 20	
Chicago, Crawford,	12 12	Rochester, South,	5 12	
Grand Ave.,	9 9	NORTH DAKOTA		
Naponeset,	6 9	Fessenden,	3 8	
Oak Park, Second,	12 25	Homestead,	6 10	
Odell,	— 26	Hope,	— 3	
Peoria, First,	2 6	OHIO		
Union,	10 10	Belpre,	— 25	
Spring Valley,	36 36	Cleveland,	6 7	
Stark,	4 5	OKLAHOMA		
IOWA		— 9	Darlington,	35 35
Allison,	2 5	Hennepes,	3 6	
Beacon,	— 9	Mt. Pleasant,	4 4	
Corning,	4 4	Tabor,	— 3	
Fontanelle,	10 14	Tecumseh,	6 6	
Humboldt,	16 18	OREGON		
Oakland,	54 65	Greenville,	10 10	
Salem,	1 7	Hood River, River-	— 4	
KANSAS		side, Central,	2 3	
Fredonia,	12 12	Salem, River,	— 4	
Junction City,	— 5	First,	2 4	
Kirwin,	2 5	SOUTH DAKOTA		
Longton,	8 10	Beresford,	18 20	
Newton,	2 10	Canton,	4 4	
MAINE		Redfield,	12 18	
Bangor, Central,	3 3	Vermillion,	14 20	
Foxcroft and Dover,	18 18	WEST VIRGINIA		
Waterville,	— 8	Ceredo,	4 4	
MICHIGAN		Huntington,	— 5	
Chippewa Lake,	— 4	WISCONSIN		
Grand Rapids,	— 4	Ithaca,	4 9	
Second,	4 4	Maple Ridge,	— 15	
Lacey,	17 17	Menasha,	17 17	
Lausling, Pilgrim,	4 8	Stoughton,	6 9	
Lowell,	2 9	OTHER CHURCHES		
South Haven,	— 16	Carthage, Mo.,	3 8	
Williamstown,	— 9	Cleburne, Tex.,	6 9	
MINNESOTA		Meadville, Pa.,	37 43	
Ada,	5 6	Medford, Mass.,	8 9	
Fertile,	7 7	Union,	9 13	
McIntosh,	— 3	Medical Lake, Wn.,	— 5	
Owatonna,	14 15	Middleville, Can.,	— 3	
Spring Valley,	2 5	New Ipswich, N. H.,	8 8	
NEBRASKA		Volmer, Ida.,	— 3	
Aradla,	5 5	Churches with less	— 23	
Ashtab,	7 10	than three,	— 3	
Chadron,	3 4	Conf. 600; Tot. 338.		
Total since Jan. 1. Conf., 5,930; Tot., 10,668.				

## Calls

BLISS, Francis C., Yale Sem., to Plymouth, Wis. Accepts, to begin work June 1.  
 BOSS, Roger G., to Pittsburg, Kan., for six months. Accepts, and has begun work.  
 BURTT, Benj. H., Huron, S. D., to Ludington, Mich. Accepts.  
 DAVIS, Oza S., Springfield, Vt., to Hope Ch., Springfield, Mass.  
 GOODWIN, Sherman, Bangor Sem., accepts call to Freedom, Me., to begin work on graduation.  
 GOULD, Edwin S., Providence, R. I., to E. Lynn, Natick P. O., Ct.  
 HALL, Archibald M., to supply a second year at Taylor Memorial Ch., New Haven, Ct., in connection with studies at Yale.  
 HARDY, Wm. F., to the permanent pastorate of Verdonaire Ch., S. Los Angeles, Cal.  
 HOLDEN, Fred'k A., Burlington, Ct., to Morris. Accepts.  
 LUCK, Chas. W., recently of Ogden, Utah, to Weiser, Ida. Accepts.  
 MACFADDEN, Robt. A., West Ch., Andover, Mass., accepts call to Central Ch., Chelsea.  
 MACFARLAND, Chas. S., to supply a third year at Bethany, Ct., in connection with studies at Yale.  
 MARSHALL, Chas. F., Bangor Sem., to Frankfort, Me., for a year.  
 NEWPORT, Fred'k, recently of Mechanic Falls, Me., to Jonesport, Me.  
 PRESTON, Mrs. Chas. W., Curtis, Neb., accepts, for six months, a call to Euclid, where she has been supplying.  
 PRICE, Edgar H., Yale Sem., to Hamilton and Breckenridge, Mo. Accepts.  
 PROBE, Arthur E., Hopkins Station and Hilliards, Mich., to Cooper. Accepts.  
 RILEY, Wm. W., Chicago Sem., to Lamar, Mo.  
 ROBERTS, Robt. E., formerly of Gomer Ch., Wales, Io., and more recently a student in Moody's Institute, Chicago, to Coal Bluff and Caseyville, Ind.  
 SALTMAHSH, Frank N., Andover Sem., to W. Hartford and N. Pomfret, Vt. Accepts, and has begun work.  
 SINCLAIR, Carl E., Algona, Io., accepts call to Farmington, N. H.  
 SMITH, Geo., S. Victory and Gallup's Mills, Vt., to add to his field Granby. Accepts, and has begun work.  
 SWIFT, Clarence F., Plymouth Ch., Lansing, Mich., declines call to Central Ch., Galesburg, Ill.  
 TICKNOR, Owen E., to remain another year at Hildreth, Wilcox and Freewater, Neb. Accepts.  
 UNSTEAD, Owen, to remain at Langton, Kan., another year. Accepts.  
 UNDERHILL, Wm. H., late of East Ch., Grand Rapids, Mich., to Vanderbilt.  
 VAUGHN, Stephen, Vienna and Big Rock, Mich., to Lewiston. Accepts.  
 WEBB, Henry W., to permanent pastorate at Gettysburg, S. D., where he has been supplying. Accepts.  
 WOOD, Abel S., to Maine, N. Y., for another year. Accepts.  
 WOOD, Edwin A., Ipswich and Powell, S. D., to Garvin and Custer, Minn.  
 WRIGHT, Malan H., formerly of Roxbury, Vt., to Nepaug, Ct. Accepts.

## Ordinations and Installations

BEAN, Dan' O., Yale Sem., and J. Fayette, Io., April 13. Sermon, Rev. J. E. Snowden; other parts, Rev. Messrs. H. L. Forbes, V. B. Hill and S. W. Kollard.  
 EDWARDS, Rosine M., Pacific Sem., E. Hilliard, Wn., April 15. Sermon, Pres. S. B. L. Penrose; other parts, Rev. Messrs. Jona. Edwards, father of the candidate, T. W. Walters, Elvira Cobleigh, H. H. Wilcox. Miss Edwards has been pastor at Hilliard for a year.  
 HAMBLETON, Ira G., Chicago Sem., to New Decatur, Ala., Apr. 16. Sermon, Rev. C. W. Dunn; other parts, Rev. Messrs. T. S. McCallie, J. E. Smith, G. W. Moore.  
 JEFFERSON, Chas. E., Broadway Tabernacle, New York city, April 19. Sermon, Rev. A. J. F. Behrends, D. D.; other parts, Rev. Drs. A. H. Clapp, R. R. Meredith, A. J. Lyman.

## Resignations

BAILEY, Orange O., Summer St. Ch., Worcester, Mass., withdraws resignation.

BOSWORTH, Quincy M., Lisbon, Jewett City, P. O., Ct., to take effect July 1.  
 COCHRAN, Albert B., Grand Junction, Mich.  
 COLE, Thos. W., not resigned at McPherson, Kan.  
 CRATER, Geo. W., Carthage, S. D., to take effect June 30.  
 HAUGHTON, Wm., Sterling and De Soto, Wis., to take charge of the Viroqua public library.  
 HUBBARD, Geo. B., Plymouth, Wis.  
 JOHNSON, Peter A., as asst. pastor of Dwight Place Ch., New Haven, Ct.  
 JORDAN, Wm. W., Clinton, Ma. s.  
 KINNEY, Henry N., Mayflower Ch., Indianapolis.  
 LYNCH, Fred'k H., asst. pastor United Ch., New Haven, Ct.  
 WILLIAMS, R. Howard, Junction City, Kan.  
 WILLIAMS, Wm. H., Siloam Springs, Ark.

## Dismissions

MANSS, Wm. H., Ch. of the Redeemer, Chicago, April 20.

## Miscellaneous

BROOKS, Wm. E., has closed his pastorate at Benton Harbor, Mich.  
 DIXON, Wm. R., Chicago Sem., has accepted an invitation to supply at Irvington, Wis., during the summer.  
 DONALDSON, David, has closed his service at Dexter, Minn.  
 HUNNEWELL, Frank S., Whitman, Mass., received from about 200 of his parishioners an Easter gift of \$300, sufficient to make his salary equal to its former amount despite the recent reduction in appropriations.  
 KIMBALL, Jere, formerly of W. Superior, Wis., accepts an invitation to preach for the present at Plymouth Ch., W. Duluth, and at Atkinson, Minn.  
 RAWLINS, Geo. E. (Meth.), has closed his service at Almira, Wn., and out-stations.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York.

The Largest Establishment Manufacturing CHURCH BELLS CHIMES & PEALS in the World. PUREST BELL METAL (COPPER AND TIN). Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.



The Whole Family supplied with Laundry and Toilet Soaps for a year at Half Price. Sent Subject to Approval and Payment after Thirty Days' Trial.

IT IS WISE ECONOMY TO USE GOOD SOAP. Our soaps are sold entirely on their merits, with our guarantee of purity. THOUSANDS OF FAMILIES USE THEM, and have for many years, in every locality, many in your vicinity.

## The Larkin Plan

are yours in a premium, itself of equal value. One premium is A White Enameled Steel, Brass-Trimmed, Bow-Foot Bed. Metallic beds add beauty and cheerfulness to the chamber, while they convey a delightful feeling of cleanliness that invites repose. They harmonize perfectly with furniture of any wood or style. Brass top rod at head and foot, and heavy brass, gold-lacquered trimmings. Malleable castings, will never break.

Detachable ball-bearing casters. 4½ feet or 4 or 3½ feet wide. 6½ feet long. Head, 4½ feet, foot, 3½ feet high. Corner posts 1 inch in diameter. Very strong and will last a lifetime.

If, after thirty days' trial, you find all the Soaps, etc., perfect in quality and the premium entirely satisfactory and as stated, remit \$10.00; if not, notify us goods are subject to our order. We make no charge for what you use.

Payment in advance, secures a nice additional present for the lady of the house, and shipment day after order arrives. Money refunded promptly if the BOX or PREMIUM does not prove all expected. Safe delivery guaranteed. The transaction is not complete until you are satisfied.

Many youths and maidens easily earn a Chautauque Desk or Bed or other premium free by dividing the contents of a Combination Box among a few neighbors who readily pay the listed retail prices. This provides the \$10.00 needed to pay our bill, and gives the young folk the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

Booklet Handsomely Illustrating 15 Premiums sent on request.

THE LARKIN SOAP MFG. CO., Buffalo, N. Y. Estab. 1878. Incor. 1892. Capital, \$200,000.

NOTE.—The Larkin Soap Company have used the columns of The Congregationalist for two or three years past in advertising their "Combination Box of Soap" sent in connection with an oil heater, desk or chair. The publisher of this paper has written personally to a number of subscribers who have responded to the advertisement and purchased the soap. Without exception they state that they are perfectly satisfied with the soap and with the business methods of the Larkin Co. The letters speak in praise both of the soap and of the premiums that accompany it.—The Congregationalist.

From the Watchman.—We have examined the soaps and premiums offered by the Larkin Co. They are all they say. A man or woman is hard to please who is not satisfied with such a return for their money.

## Our Great Combination Box.

Enough to last an Average Family one Full Year.

This List of Contents Changed as Desired.

100 BARS "SWEET HOME" SOAP.	\$5.00
For all laundry and household purposes it has no superior. Large bars.	
10 BARS WHITE WOOLLEN SOAP.	.70
A perfect soap for flannels.	
12 Pkgs. BORAXINE SOAP POWDER (half lbs.)	1.30
An unequalled laundry luxury.	
4 BARS HONOR BRIGHT SCOURING SOAP.	.30
1-4 DOZ. MODJESKA COMPLEXION SOAP.	.60
Perfume exquisite. A matchless beautifier.	
1-4 DOZ. OLD ENGLISH CASTILE SOAP.	.30
1-4 DOZ. CREME OATMEAL TOILET SOAP.	.35
1-4 DOZ. ELITE GLYCERINE TOILET SOAP.	.35
1-4 DOZ. LARKIN'S TAR SOAP.	.35
Unequalled for washing the hair.	
1-4 DOZ. SULPHUR SOAP.	.30
1 BOTTLE, 1 oz., MODJESKA PERFUME.	.30
Delicate, refined, popular, lasting.	
1 JAR, 3 oz., MODJESKA COLD CREAM.	.35
Soothing. Cures chapped skin.	
1 BOTTLE MODJESKA TOOTH POWDER.	.25
Preserves the teeth, hardens the gums, sweetens the breath.	
1 STICK WITCH HAZEL SHAVING SOAP.	.10
THE CONTENTS, Bought at Retail, Cost	\$10.00
THE PREMIUM, worth at Retail.	10.00
All for \$10. (Premium gratis.) Actual Retail Value	\$20



## Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 22

The echo of the terrible war-cry seemed wholly out of place in Pilgrim Hall as it rang in the ears of the goodly company of women who gathered there to talk of the interests of Christ's kingdom and to pray for the reign of righteousness and peace throughout the earth. Mrs. J. A. Lansing, presiding, read the Forty-sixth Psalm, and others gave reassurances of faith from the Word of God, Miss Fay leading the petitions to which every heart responded. Mrs. Hunt spoke of the harmony prevailing between the United States and the mother country; Mrs. Thompson connected true devotion to the interests of our country with loyalty to Christ; and Miss Child spoke for the missionaries in San Sebastian and for Mrs. Gulick here at home with her burden of loving care for her associates there.

Mrs. Lansing took as the basis of her suggestive remarks witnessing for Christ as the means for gaining the world and to keep our own lamps trimmed and burning. Mrs. Kellogg spoke of witnesses as martyrs, and Mrs. Leavitt lamented the weak personal faith in which some Christians seem almost to glory. Mrs. Judson Smith referred to the death of Dr. Jeremiah Taylor, Mrs. Taylor having been for many years an officer of the Woman's Board as president of Rhode Island Branch and later one of the board of directors. Miss Child was requested to send a note of sympathy to Mrs. Taylor. Mrs. Smith also enlisted the sympathy of all in behalf of Miss Fidelia Phelps of Inanda Seminary, whose bereavement in the death of her mother was mentioned in the meeting a week ago, and to whom an added sorrow will come in the announcement of her father's death within the last few days. Both parents died of pneumonia in Cleveland, O., where they have recently resided since leaving the old homestead at South Deerfield. The second announcement will quickly follow the first, if indeed the same mail does not carry the double tidings to the daughter in Zululand. Mention was also made of the death of Mrs. Labaree, formerly of the mission in Persia, who during a residence in Boston was often in the Friday meeting, and a frequent and always welcome visitor in the rooms of the Woman's Board.

## The President's Call

FOR 125,000 VOLUNTEERS

President McKinley on April 23 issued this proclamation for volunteer troops:

Whereas, By a joint resolution of Congress approved on April 20, 1898, entitled, "Joint resolution for the recognition of the independence of the people of Cuba, demanding that the government of Spain relinquish its authority and government in the island of Cuba and withdraw its land and naval forces from Cuba and Cuban waters, and directing the President of the United States to use the land and naval forces of the United States to carry this resolution into effect," and

Whereas, By an act of Congress entitled, "An act to provide for temporarily increasing the military establishment of the United States in time of war and for other purposes," approved April 22, 1898, the President is authorized, in order to raise a volunteer army, to issue his proclamation calling for volunteers to serve in the army of the United States;

Now, therefore, I, William McKinley, President of the United States, by virtue of the power vested in me by the Constitution and the laws, and deeming sufficient occasion to exist, have thought fit to call forth, and hereby do call forth, volunteers to the aggregate number of 125,000, in order to carry into effect the purpose of the said resolution; the same to be apportioned, as far as practicable, among the several States and Territories and the District of Columbia, according to population, and to serve for two years,

unless sooner discharged. The details for this object will be immediately communicated to the proper authorities through the War Department.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this twenty-third day of April, A. D. 1898, and of the independence of the United States the one hundred and twenty second.

WILLIAM McKINLEY.

By the President:

JOHN SHERMAN, Secretary of State.

## Biographical

REV. MARY BUMSTEAD COATES

A rare spirit went home March 24, when Mrs. Coates, the only woman pastor in Colorado, died in Denver at the age of thirty-four. A daughter of Deacon Bumstead of Elliot Church, she was born and educated in Boston. After a course at the Normal Art School she followed her elder sister Anna to South Africa and taught in the Huguenot Seminary at Worcester, where she won many souls to Christ. After seven years of service failing health compelled her to return to this country and led her to Highland Lake, Col. Here she threw herself earnestly into church work, and so won the hearts of the people that they called her to be their pastor. She was licensed to preach, served this church successfully for three years and a half, and at the time of her death was studying for ordination. In the autumn of 1895 she raised \$3,000 among Eastern friends, and with the aid of the C. C. B. S. and others a beautiful edifice was built, which no present member can ever again enter without recalling her life of love and service. She had just been married, but on the day that crowned her happiness took cold, which developed into pneumonia, and a week later her body was brought back from Denver to be laid to rest by her sorrowing people. One who knew her during her school days likens her spirit to the skylark in its buoyancy of faith, its spontaneity of love and joy. But this high plane of thought and life did not prevent her from giving herself to her people, always ready with tender sympathy to share their joys and sorrows, to comfort, counsel and to cheer. At the funeral service she lay as on a bed of roses in a casket bearing the word "peace" encircled by lilies of the valley. Strong men wept like children, and many of the people gazed so long that they had to be asked to move on. A member writes: "We were not prepared to let her go—her work has been so good and great. The people are going to erect a monument; but the church will ever be her best monument, lasting for years, to show how well she labored. We who love her sorrow not as those without hope, for well we know that her cheery smile will joyfully greet us on the other side."

## Weak Lungs

### Recent Progress of Medical Science

Extract from Dr. Robert Hunter's lectures on the lungs have been published from time to time in this paper for the purpose of informing the people of the real nature of lung diseases and the discovery of a successful treatment of the lungs by Antiseptic Medicated Air Inhalations. No truth of medical science has been more conclusively proven and established than that Bronchitis, Asthma and Catarrh of the Lungs have been and are being radically cured by this treatment, while even Consumption, the most dreaded of all lung complaints, is arrested and entirely eradicated by Dr. Hunter's most recently discovered germicides, which kill and expel from the lungs the bacilli of tuberculosis. From all parts of the Union come the grateful acknowledgments of patients whose lives have been saved by Dr. Hunter.

Mr. A. L. Peer, 179 Washington St., Newark, N. J., says: "My lungs were left in a weak condition from La Grippe and rapidly grew worse. They became affected. I had twenty-seven hemorrhages, and my condition became very critical. I lost fifty pounds in weight and was confined to my bed. My physicians gave me up to die. Dr. Hunter was consulted, and I began to improve immediately. My breathing became freer, the hemorrhages ceased altogether, and I steadily gained in strength and flesh. I now weigh more than I ever did, and am positively cured." Dr. Hunter's treatment was the thing that saved my life.

Any subscriber of *The Congregationalist*, who is interested, can obtain this book free by addressing Dr. Hunter at 117 West 45th St., New York.

## RED ROUGH HANDS

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, motley skin, dry, thin, and falling hair, itching, scaly scalps, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointing with CUTICURA (ointment), the great skin cure.

## Cuticura

Is sold throughout the world. FORREX DAVIS AND COMPANY, Sole Props., Boston.

"How to Produce Soft, White Hands," free.

ITCHING HUMORS Instantly relieved by CUTICURA REMEDY.

## RHEUMATISM AND GOUT

POSITIVELY CURED BY  
**LAVILLE'S**  
LIQUOR OR PILLS.

Used successfully by leading Physicians throughout Europe in treating the MOST COMPLAINTED AND STUBBORN CHRONIC CASUAL. Pamphlet with full information, from

E. FOUGERA & CO., 26-30 N. William St. N.Y.

## MARSHALL'S CATARRH & SNUFF

It has never been equalled for the instant relief of Catarrh, Cold in the Head and Headache. Cures Discharge, restores lost sense of smell. Sixty yrs. on the market. Price 25 cts. at all Druggists or by mail postpaid.

F. C. Keith, Mfr., Cleveland, O.

## DROPSY TREATED FREE

Positively CURED with Vegetable Remedies. Have cured many thousands cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment Free by mail.

Dr. H. H. Green's Sons, Specialists ATLANTA GA.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN *THE CONGREGATIONALIST*.

**COOKING SCHOOL AUTHORITIES RECOMMEND**

## WHEATLET

As the Standard Breakfast Dish.



Wheatlet is never absent from our breakfast table. It has long been our standard breakfast dish, for making gems, muffins, etc. It is unsurpassed; in fact, Wheatlet is so hearty and affords nourishment so lasting that it seems in a great measure to supply the place of flesh food.

Mrs. HESTER M. POOLE, Metuchen, N. J.

If your grocer does not keep it, send us his name and your order—we will see that you are supplied.

There is but one Wheatlet; avoid the "just as good" Booklet mailed free.

Made only by the  
**Franklin Mills Co.,**  
LOCKPORT, N. Y.

# America's Ten Greatest Dairying Authorities on Cream Separators.

## The Wisconsin Agricultural Experiment Station.

MADISON, WIS., July 13, 1897.

In conducting our Dairy School, we have had occasion to use the various sizes of Improved U. S. Separators for dairy instruction during several winters past. Our students have always been pleased with the operation of these Separators, and we find that they skim the milk very clean indeed from fat, and that they are generally very satisfactory.

W. A. HENRY, Dean College of Agriculture.

## Massachusetts Agricultural College.

AMHERST, MASS., July 7, 1897.

We regard the Improved United States Separator as one of the very best all round machines. In cleanness of skimming it surpassed all the others. It compares favorably with the rest in capacity. Our man calls it the smoothest running machine we have, although it has been in use nearly three years—a good comment on its wearing qualities.

F. S. COOLEY, Prof. of Agriculture.

## Vermont Experiment Station.

UNIVERSITY OF VERMONT AND STATE AGRICULTURAL COLLEGE, BURLINGTON, VT., June 25, 1897.

It has been the uniform custom of the officers of the Vermont Station to decline to issue letters of a testimonial nature. I may say, however, that I can and do refer parties inquiring regarding the merits of the Improved United States Separators to the records of the running of the same as published in our report for 1894.

(The tests referred to are as follows):

Aug. 14....0.05      Aug. 19....0.06

" 16....0.05      " 21....0.05

The results obtained by the use of these machines at our Dairy Schools of the past two years are full better, so far as the character of the skimming is concerned, than those given in the report.

JOSEPH L. HILLS (Director Vt. Experiment Station).

## Iowa Experiment Station.

AMES, IOWA, Jan. 25, 1897.

Your two machines have been here in use for some time and are doing excellent work.

We have succeeded in skimming over 2,600 pounds per hour, and as close as 0.07 of one per cent. of fat left in skim-milk, with the larger machine. This we consider excellent work for the winter. The small machine also does good work.

G. L. MCKAY, State Dairy Instructor, Iowa Ag'l College.

## Again in June; Iowa Experiment Station.

AMES, IOWA, June 25, 1897.

Your large size factory machine has been doing excellent work. We have used it six days per week for the past two months, and it skims to a trace right along, skimming 2,500 to 2,700 pounds per hour.

G. L. MCKAY, State Dairy Instructor.

## Missouri Experiment Station.

COLUMBIA, MO., March 25, 1898.

The Improved U. S. Hand Separator was used in our Dairy School during the winter term to the entire satisfaction of instructors and students, and did most excellent work.

J. H. WATERS, Dean and Director.

## Cornell University Experiment Station.

ITHACA, N. Y., November 15, 1897.

We have used the U. S. Separators for the past four or five years, and have found them at all times efficient and reliable. They are easily cleaned and kept in order, and can be depended upon for satisfactory work.

H. H. WING, Prof. Dairy Husbandry.

## Michigan Experiment Station.

AGRICULTURAL COLLEGE, MICH., Jan. 27, 1897.

Your No. 5 Separator was received, set up, and has been operated daily since the 4th of January. Each of our dairy boys has now had a turn at it, setting it up, running it, washing it, and testing the skim-milk. They all like the machine on account of its easy running and simplicity. We are running through milk 12 to 24 hours old, warmed to over 80 and usually about 90 degrees. The per cent. of fat in the skim-milk, so far as reported, will not reach on the average a tenth of a per cent., and often is too small to read, in the skim-milk bottle. We are pleased with the machine in every possible way, as far as we have been able to observe it in a month's use.

CLINTON D. SMITH,

Director Michigan Experiment Station.

## 1898 Record Equally as Good.

AGRICULTURAL COLLEGE, MICH., March 25, 1898.

I do not know that I have anything to add to what I wrote you in January, 1897, or any changes to make in the statements therein made (see above).

C. D. SMITH, Director.

## Ohio State University.

COLUMBUS, OHIO, June 25, 1897.

Inclosed you will find statement of the several runs made with your various Separators.

(Tests from the runs referred to show the following):

January 15...0.02      February 2...0.00      February 15...0.02

18 tests show not over 0.05 of one per cent. of fat.

Of course, you will understand that these runs were made by students who at the beginning had no knowledge of separator work. The same efficiency can hardly be expected under such circumstances as where operated by an expert.

THOMAS F. HUNT (Professor of Agriculture).

## Idaho Experiment Station.

MOSCOW, IDAHO, March 26, 1897.

Our Dairy School has just closed, having had a very successful career. We have used daily one of your No. 5 Improved U. S. Separators. It has given perfect satisfaction, and is the favorite with all the boys.

CHAS. P. FOX, Professor of Agriculture.

## Connecticut Experiment Station.

NEW HAVEN, CONN., Aug. 3, 1897.

The Improved U. S. Steam Turbine is running every day, and has been since April. It is an easy-running and thorough skimming machine.

In two recent tests, made on different days, running a trifle over 700 lbs. of milk per hour, the skim-milk showed:

No. 1, 0.06 of 1 per cent. butter fat.

No. 2, 0.07 " " " "

This is as close as any one could ask for.

A. W. OGDEN, Chemist, Conn. Ag'l Experiment Station.

The Improved United States Separators are now not almost but altogether universal. The number in use is 126,000, more or less. Their sale is eleven to one of all imitating machines combined. The latest improvements carry them still further to the front. Send for new Dairy catalogue No. 201 or new Creamery catalogue No. 196.

VERMONT FARM MACHINE CO., - Bellows Falls, Vt.